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THIRTEEN HOMILIES OF

ST AUGUSTINE

ON ST JOHN XIV.

IN IOH. EV. TRACTATUS LXVII—LXXIX.

WITH TRANSLATION AND NOTES

BY

H. F. STEWART, M.A.

CHAPLAIN OF TRINITY COLLEGE, CAMBRIDGE,
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PREFACE.

THE present edition—the only English one—has been prepared with special regard to the Preliminary Examination of Candidates for Holy Orders, in which these thirteen Homilies form the Latin subject for the years 1901, 1902.

The notes are intended to meet the requirements of the ordinary candidate for that examination, and reference is only made to such books as may reasonably be supposed to be within his reach.

It did not seem necessary to re-tell the familiar story of St Augustine in literary form, but the "Introductory Notes" give concisely the main facts of his life, and his characteristics as a teacher and preacher. An English translation has been added, both for the sake of increasing the practical usefulness of the work, and also because it is in many ways the most convenient and compendious form of commentary on small grammatical points with which it is undesirable to burden the notes. A special section has been devoted to the grammar and

language of Augustine and Jerome for the benefit of students who are unfamiliar with the Latin of the time.

The Biblical text employed by St Augustine has also received attention, and it is hoped that the Table, in which Augustinian, Old Latin, and Vulgate readings are displayed in parallel columns, may serve as material for the solution of a difficult problem, or at least awaken interest in it.

The Latin text of the Homilies is that of the Benedictine edition (Paris, 1839).

The Editor's best thanks are due to the Rev. R. St J. Parry, Fellow of Trinity College, for reading and criticizing the "Hints on Grammar," to Mr F. C. Burkitt, of Trinity College for advice in constructing the "Table of Readings," and to the Rev. J. O. F. Murray, Fellow of Emmanuel College, for constant help and correction in every part, and at every stage, of the work.

TRINITY COLLEGE, CAMBRIDGE.
June, 1900.

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CORRIGENDA.

p. 31, l. 15, *for* "hath seen" *read* "seeth" (bis)

p. 65, l. 2, *for* "visibly" *read* "invisibly" and see note *ad loc.*

pp. ix and 138 *for* "Poujalat *read* Poujoulat."

INTRODUCTORY NOTES.

Authorities.

For the general history,

Robertson, *History of the Christian Church*, Vols. I. and II.
Milman, *Latin Christianity*, Vols. I. and II.
Villemain, *L'éloquence chrétienne au 4ième siècle.*

For St Augustine,

Bright, *Lessons from the lives of three great Fathers.*
„ *Anti-pelagian Treatises.*

For further reference,

Cunningham, *St Austin* (Hulsean lectures).
Cutts, *Life of St Augustine*, S.P.C.K.
Poujalat, *Vie de St Augustin.*
Reuter, *Augustinische Studien.*

St Augustine himself tells the story of his life up to his baptism in the *Confessions*, which should be read by every one entering upon a study of his works. There is an excellent translation of Books I—IX., with an introduction, by Dr Bigg, in the "Library of Devotion." The saint's later life is recounted by his friend Possidius, bishop of Calama.

§ 1. *Life and Teaching.*

Aurelius Augustinus, born at Thagaste in Numidia (A.D. 354), of mixed parentage, father a pagan, mother Monnica, a devout Christian [for Christianity and the Church in Africa, see Hort, *Ante-Nicene Fathers*, lect. V.; Lightfoot, *Philippians*, pp. 224, 240, 260; Mullinger, *Ancient African Church*]; educated at University

of Carthage, capital of proconsular Africa, second city of the empire, wealthy, cultivated, corrupt. [See Villemain, p. 367; Benson, *Cyprian*, Introd.]

Neither dissipated student life nor worldly ambition—the bar and rhetoric both offered dazzling prizes—could stifle higher intellectual interests, in pursuit of which he read the *Hortensius* of Cicero (a lost treatise in praise of philosophy). This awoke the thirst for truth, which he vainly sought to satisfy by the doctrines of the Manichees (Christianity grafted on Parseeism), although he was associated with them for nine years as catechumen (A.D. **374**—**383**).

After teaching at Thagaste and Carthage, he seeks a quieter sphere at Rome (A.D. **383**), and thence is appointed public lecturer in rhetoric at Milan (A.D. **384**). Here he studied Neo-platonism, which, while it taught him certain truths about the nature of God, viz., that He is a Spirit, an Unity, yet capable of personal distinctions (the Good, the Intelligence, the Soul), was powerless to touch his conscience. This was effected mainly by the preaching of St Ambrose—not apparently by personal contact with him. For the story of his actual conversion, see *Conf.* viii. 8—12.

(A.D. **387**) Baptism of Augustine and of his natural son, Adeodatus, and death of Monnica who had followed him to Italy. He returns to Rome, where he begins a seven years' controversy with his former allies, the **Manichees.** He meets their chief errors, viz. (1) dualism, (2) essential evil of matter and consequent irresponsibility of man, (3) rejection of the O. T., by maintaining (1) the absolute sovereignty of God, (2) personal responsibility of the individual, (3) continuity of O. and N. T.

Back to Africa and to an ascetic life at Thagaste and the study of philosophy and theology (A.D. **388**).

Ordained priest against his will at Hippo Regius by Bishop Valerius, a Greek, who needed help in preaching Latin (A.D. **391**).

(A.D. **395**) Consecrated bishop coadjutor to Valerius, whose death in A.D. **396** leaves him sole bishop of Hippo.

The period of his episcopate is also that of his chief theological and literary activity.

In active controversy with the **Donatists** (A.D. **400**).

[Donatism (for early history, see Robertson, I., p. 279; in 4th cent. ib. II., p. 127) was a schism peculiar to Africa, where

its rigorism found congenial soil. Cp. the success of Montanism there in the time of Tertullian (Hort, *Ante-Nic. Ff.*, lect. v.). The main Donatist contentions, viz., the essential purity of the Church and consequent exclusion of unworthy members (a revival of Novatianism, cp. Robertson, I., p. 170), were met by Augustine (*a*) by conference and argument, in which he shewed

(1) that in the visible Church evil and good are ever mingled (cp. Mt. xiii., parable of the tares and wheat),

(2) that sacraments are not invalidated by the unworthiness of ministers (*ostenditur non ipsos id agere sed per eos utique Spiritum sanctum*),

and (*b*) when argument failed, by persecution (*coge intrare*).]

Great defence of Christianity in the *de Civitate Dei* (A.D. **413**), written against those who attributed to it public calamities, such as the fall of Rome in A.D. **410**.

No sooner were the Donatists crushed by the Conference of Carthage in A.D. **411** and the repressive imperial edicts of A.D. **414**, **415**, than the **Pelagian** heresy reared its head, denying

(1) the necessity, though not the advantage, of divine grace (*quod per liberum homines facere jubentur arbitrium possunt implere per gratiam*), and

(2) the transmission of original sin (*Peccatum Adae ipsum solum laesit et non genus humanum...Non propagine sed exemplo.* Cp. *imitatio Adae* "the following of Adam," Article IX.).

Against these doctrines (largely due to the character of Pelagius the recluse, sheltered from the world and its temptations) Augustine, with deeper knowledge both of man and of God (cp. Illingworth, *Personality*, pp. 14, 71 f., 212 f.), maintained (1) the solidarity of the race (*Adam unus est, in quo omnes peccaverunt quando omnes ille unus homo fuerunt*), and (2) the absolute need of prevenient and cooperating grace (*nolentem praevenit ut velit; volentem subsequitur ne frustra velit*).

Augustine's teaching was endorsed by the Synod of Carthage in A.D. **418**, which condemned Pelagianism.

[On Pelagianism, see Bright, *Anti-Pel. Treatises*, Introduction.]

In the course of the Pelagian controversy Augustine developed his final theory of **Predestination**, which may be contrasted with other systems as follows:

(*a*) God has predestinated some of mankind to life)(ecclesiastical privileges (Clem. Rom., Ignatius).

(*b*) This predestination is arbitrary, according to His inscrutable will)(doctrine of prevision, *ex praevisis meritis* (Clem. Alex., Origen, Chrysostom and Arminianism).

(*c*) Only the predestinated can be saved)(Universalists.

(*d*) None can tell with absolute certainty whether he is saved)(Calvinism, Lambeth Arts. 6.

At the bottom of Augustine's theory lies the idea of the Divine omnipotence. He tried to reconcile the existence of evil with this by the supposition that good and evil together enhanced God's glory more than good alone, because evil displayed His power in punishment.

[For development of Augustinian theory into double predestination, to life and to damnation, by Gottschalc and Calvin, see Gibson, *On the Articles*, p. 475 ff., and on the whole question, Mozley, *Augustinian Theory of Predestination.*]

Invasion of Africa by Arian Vandals (A.D. **428**).

(A.D. **430**) Death of Augustine (aet. 84) during the siege of Hippo.

§ 2. *The Homilies on St John.*

These homilies on St John's Gospel were

(1) probably delivered in the year A.D. **416** (Augustine's best period),

(2) as a course of sermons covering the greater part of the year,

(3) beginning in Lent.

In proof of these three points we may note

(1) the frequent references to Pelagianism, which was rife between the years A.D. **411** and **418** (see above, § 1), and the allusion to the finding of the supposed relics of St Stephen, which may be placed in A.D. **415** (*Tr.* CXX. 4). Cp. *Dict. Christ. Antiq.* III., p. 1929.

(2) Augustine more than once speaks of them as a connected course [*ab ipso principio usque ad hodiernam lectionem quae supra dicta sunt meministis jam esse tractata* (*Tr.* xiii. 1); *Evangelium secundum Joannem ex ordine lectionum nos solemus tractare* (*Prol. Tr. in Ep. Joan.*)], the wide range of which appears from the fact that, while *Tr.* vi. 1 mentions winter cold [*fateor, timueram ne*

frigus hoc vos frigidos ad conveniendum faceret], the preacher had not got beyond *Tr.* xxvii. on August 10, the festival of St Laurence [*cujus hodie festa celebramus* (*Tr.* xxvii. 12)].

(3) *Tr.* x. 1 states that Easter is near [*ipsius templi solutionem et reaedificationem anniversaria solemnitate celebraturi sumus*], and in *Prol. Tr. in Ep. Joan.* Augustine alludes to the interruption of his course on the Gospel of St John by the occurrence of Easter (see below, p. xiv), and in *Tr.* xiii. 1 to its resumption after the festival.

The homilies afford a valuable illustration of (*a*) the character of the sermon in the early Church, and (*b*) of St Augustine's mingled power and weakness as a preacher.

(*a*) The Sermon in the Early Church.

The main object of public worship in apostolic times was edification (see 1 Cor. xiv., esp. *v.* 17). This was then secured by prophecy, which was didactic rather than predictive (see Lightfoot, *Notes on Epistles*, p. 83).

On the withdrawal of the Pentecostal gifts, the element of edification was chiefly supplied by the sermon or exposition (see Justin M., I. *Apol.* 67). Hence its prominence in the service of the Church everywhere except at Rome (see Duchesne, *Origines du culte chrétien*, p. 163).

The exercise of miraculous gifts carrying their own Divine sanction was apparently permitted to any member of the congregation; but when the Church systematized her service and felt the need of emphasizing her essential unity, she vested the right of preaching (as also of celebrating the Eucharist) in the bishop, by whom however it was often extended to a presbyter, acting as his representative, occasionally to a deacon, and in rare instances to a layman (cp. the case of Origen at Caesarea, Robertson, I., p. 143).

Augustine, who owed his ordination as presbyter largely to his capacity to preach in Latin (see above, § 1), was after his consecration fully sensible of his episcopal prerogative (see *Sermo* cccxxix[1], preached on the anniversary of his consecration).

The sermon's place in the service was in the *Missa Catechumenorum* (=ante-communion service) after the *lectiones*. Of these

[1] References to Augustine are to the Paris (1839) reprint of the Benedictine edition.

there were at least two (Epistle or Prophet, and Gospel), sometimes three (Epistle, Prophet, and Gospel) or four (Epistle, Prophet, Acts, and Gospel). The early practice was to read whole books of the Bible in course (*lectio continua*) at the discretion of the bishop, but the development of the ecclesiastical year of feasts and observances brought in the proper lection (*lectio propria*), especially in the Western Church. Thus while, apart from other evidence, these Homilies clearly shew that the bishop could generally control the lectionary (cp. *Tr.* xlvi. 1 where Sunday's Gospel is ordered to be repeated on a week day), they also prove abundantly that the Gospel for certain days was already fixed by custom (cp. *Tr.* xi. 1, where the congregation is congratulated on the coincidence of the Gospel for the day with the theme of the preacher), and Augustine in the prologue to his homilies on the First Epistle of St John states that his course upon the Gospel, following, though evidently not *pari passu*, a prescribed order of lections, was interrupted by the occurrence of Easter week, when the Church always read the story of the Passion in the words of the different Evangelists. (See above, p. xiii.) The facts seem to be that St John's Gospel was read in the North African Church during Lent, and that Augustine availed himself of the opportunity of beginning a course of sermons upon it, not necessarily confining himself to the Gospel for the day, and sometimes exercising his right as bishop to order the lection.

Sermons thus based upon and following immediately after a continuous passage of Scripture would naturally be more in the nature of connected exposition and application than set discourse. Their informal character is illustrated by the ordinary Greek name *ὁμιλία* (*ὁμιλεῖν* = to converse with, cp. *ὡμίλουν πρὸς ἀλλήλους*, Lk. xxiv. 11), of which *tractatus* is the recognized Latin equivalent (see *Tr.* lxvii, note 1). The freedom and familiarity of the sermon was reflected in the behaviour of the audience, which everywhere, except perhaps at Rome, was quite open in its expressions of approval, emotion, or attentiveness. That this last was not always exemplary is indicated by Augustine's frequent exclamations, *erigenda anima* (e.g. *Tr.* lxvii. 1), *erectis auribus audite, intendite, attendite, adestote toto animo*, etc., and by the words with which the deacon introduced the Gospel, in the east *πρόσχωμεν*, in the west *state cum silentio, audientes intente* (see Duchesne, *Origines*, p. 162); but discipline in N. Africa and at Rome was generally too good to call

forth such reproofs as we meet with in the pages of Origen and Chrysostom.

The lection was delivered from the *ambo* or reading-pew by the reader (*lector*) or deacon; the people sat, except for the Gospel, when they rose and remained standing (except in Italy) during the sermon, which was practically the expansion of the Gospel. The preacher sat, either in the episcopal chair behind the altar, or at the chancel rails (*cancelli*), or in the *ambo* (see *Dictionary of Christ. Antiq.* I., pp. 72 and 263). Sermons were, as a rule, not written, and in the case of an ancient rhetor, like Augustine, often not prepared, but extemporized. (In one of his sermons he declares that he did not determine to preach until the service was already in progress; the subject is sometimes abruptly changed in the middle of a discourse, and sometimes chosen by means of a *sors biblica.*) Their preservation is due to the skill of shorthand writers, either amateur or professional (*notarii*, ὀξυγράφοι or ταχυγράφοι).

(*b*) Augustine as preacher.

A fair estimate of Augustine as a preacher may be formed by comparing the ideal he himself has proposed in the *de Doctrina Christiana, lib.* iv., (an ideal which, *mutatis mutandis*, is always true) with its realization in practice. Illustration of this from these homilies is given below in square brackets.

(*a*) The preacher's chief business is *tractatio scripturarum*, i.e. the exposition of the truths which he has discovered in the Bible (*de Doctr. Christ.* § 1).

[The homilies by their form and matter alike support this statement on every page.]

The sovereign means to sound exposition are the help of the Holy Spirit and prayer (1) for the preacher himself, (2) for his hearers (*orator sit antequam dictor*, § 32).

[For this, cp. *Tr.* lxix. 2 *quo donante dico...*
ib. 3 *dic mihi, Dominus meus...*
Tr. lxxi. 1 *loquentibus nobis, sed ipso docente...*
Tr. lxxiv. 1 *verumtamen quantum...*
Tr. lxxvi. 3 *intelligamus quantum aperire...*]

(*b*) In his exposition the preacher must keep in view (1) doctrinal, and (2) moral instruction ; enemies must be won to the Faith, weak or doubting brethren must be confirmed and taught (§ 6).

[The homilies are full of doctrine, but the treatment of the following subjects is specially to be noted :

Person and Natures of Christ, *Tr.* lxix. 3 ; lxxviii.
Divinity of Christ, *Tr.* lxxi.
Trinity, *Tr.* lxxvii.
Holy Spirit, *Tr.* lxxiv ; lxxvi. 4.
Predestination, *Tr.* lxviii. 1.

For the conversion of gainsayers, see *Tr.* lxvii. 3 (Pelagians); *Tr.* lxviii. 2 (Donatists); *Tr.* lxx. 2; *Tr.* lxxi. 2 f. ; *Tr.* lxxviii. 2 (Sabellians and Arians).

The confirmation and instruction of believers is evidently his consistent aim.]

The preacher must ever vary his method to suit the needs of his audience, employing simple narrative in order to teach, strict logic to prove, and every hortatory device at his command to arouse (§ 6).

The observance of two general maxims is necessary to form a perfect preacher (*a*) *sapienter agere* (indispensable), and (*b*) *eloquenter dicere* (desirable). The former springs from knowledge of Scripture, not only of the letter, though that will help the want of eloquence, but of the spirit. Scripture is the source from which the preacher can draw the ornament and grace as well as the substance of his discourse. The inspired writers indeed must be his model in everything except their obscurity, for clearness and logical sequence (*ut intelligatur*) are his first and last essentials. He has a criterion of clearness in his hearers ; he must never leave a theme or a point until he reads intelligence of it in their demeanour, and to awaken this intelligence he must vary the expression of his thoughts in a way that is hardly possible to one who writes his sermons or learns them by heart. As soon as ever he feels that he is understood he must change his subject or close his sermon (§ 25).

[The subject-matter of the Homilies is sufficiently scriptural, and needs no comment. Of studied imitation of inspired writers there is no trace. Augustine had no need to borrow eloquence ; but many passages have a Pauline fervour (e.g. *Tr.* lxvii. 3 ; *Tr.* lxxiii. 4 ; *Tr.* lxxvii. 4), even if some present a Pauline difficulty (e.g. *Tr.* lxxviii. 1).

Obscurity indeed is far from his intention (cp. *Tr.* lxxvii. 4 *erit ipsa brevitas altera obscuritas*). His determination to be understood is evident throughout—*Tr.* lxxvii. opens with a call to attention—and his desire not to fatigue the congregation evinces itself at the close of almost every homily. His patience and logical persistence (*Tr.* lxix. 2; *Tr.* lxxii. 1, 2; *Tr.* lxxviii. 3); his variety and skilful use of analogy (*Tr.* lxix. 4; *Tr.* lxxiii. 3; *Tr.* lxxiv. 5) all have a present value.

But Augustine's great power lies in his fervour. His sermons are great by the character by which George Herbert reckoned greatness in a preacher, viz., holiness, and they attain it by the very means commended by our English saint in his *Country Parson*:

(1) Cordial sincerity (evident throughout);
(2) Apostrophes to God (*Tr.* lxvii. 4; *Tr.* lxviii. 3; *Tr.* lxix. 3);
(3) Love of his people (*Tr.* lxvii. 2; *Tr.* lxix. 4; *Tr.* lxxvii. 4);
(4) Direct appeals to them (*Tr.* lxvii. 1; *Tr.* lxix. 2; *Tr.* lxxiii. 3).

His defects are obvious and occur in those very particulars upon which he himself laid stress, (1) method and (2) Bible knowledge. The want of method shewn in the constant repetitions, and the failure to exhaust any single topic, are the inevitable results of improvisation and of a sermon course of indefinite duration. The weakness of exposition is due partly to the circumstances and partly to the nature of the man. For all his learning Augustine was not a great scholar; if he overcame his youthful horror of Greek (see *Conf.* i. 13, 14), Hebrew remained practically sealed to him. And he had not the critical sense. Hence his obvious and inevitable errors of exegesis (e.g. *Tr.* lxviii. 1 on Is. xlv. 11; *Tr.* lxx. 1 on Ps. lxi. 7; *Tr.* lxxvii. 3 *pacem super pacem*; see notes), and his abuse of allegorism. There does not happen to be much of this last in the homilies before us (but cp. *Tr.* lxxvi. 5), though it is rife in the rest of the series; it will therefore be enough to refer to Bigg's *Christian Platonists* (Bampton Lectures), pp. 132—151, and to remark that allegorism is after all the only possible answer of an uncritical age to the difficulties of Scripture; that while there is much in the allegorism of the Fathers that strikes us as puerile, the principle upon which they went was right—every word of

Scripture has a tongue and a meaning—and the conclusions, whether doctrinal or moral, which they reached, are generally sound, although the arguments adduced are often faulty. We admit with Calvin that the true meaning of Scripture is the natural and obvious meaning, but when we are disposed to smile at allegorism we must remember not only St Paul's sanction of it (1 Cor. x. 11; Gal. iv. 24), but also the wealth of parable, metaphor and figure throughout Scripture, and shew respect to a method that exhibits in a marked degree the inscrutable power of the Word of God.]

§ 3. *Augustine's style and language.*

After allegorism the modern critic will be tempted to fasten first on Augustine's faults of taste—the incessant assonance and alliteration, the forced antitheses, the terrible puns—and then on the quality of his Latin.

(*a*) As to the former, the maxim *le style c'est l'homme même* must not be applied too stringently or universally; that would include Augustine and all his contemporaries in one condemnation. Remember that the taste of a writer is generally that of his age, that the affectations that shock us were the delight of the 5th century, and notice how often Augustine rises superior to them all, never allowing an appeal to the head to supplant one to the heart.

(*b*) His Latin must not be contemptuously dismissed as "ecclesiastical"; it is the living language of his time and is of equal interest (1) to the philological, and (2) to the theological student.

(1) It certainly lacks the breadth and grandeur of the ancient, and the symmetry and clearness of modern, languages, but it is not altogether without the advantages that belong to both. Thus, while it preserves almost intact the freedom and suppleness which the former owe to their inflexions, the analytical qualities of the latter, e.g. French, are already present in germ.

(2) The theological student may draw an interesting parallel between the Latin of the decadence and Hellenistic Greek. Each is separated from the respective classical period by an almost equal space of time; each is admirably suited to the purpose of the Church, viz., the proclamation and exposition of the Gospel. It is not too much to say that neither St Paul nor St Augustine could have secured so wide and so immediate a hearing if they had written like Plato and Cicero.

Augustine's sermons however do not owe their influence and vitality only to the suitable character or the vehicle which conveyed them, nor even to the depth and greatness of their thought. They deserve to live merely as literature. They contain many passages of matchless tenderness and majesty, and they set the style for theological writing which was followed throughout the middle ages.

§ 4. *Augustine's Bible text.*

The Latin Bible with which we are familiar, St Jerome's Vulgate, was of course not the first in the field. Certainly in the 3rd century, probably by the middle of the 2nd century, possibly in Jewish circles even before Christian times, there were translations of the Scriptures into African Latin. Translations, not translation, for though we are accustomed to speak of the Old Latin Version there was no single authoritative version. It was indeed the variety and confusion caused by many independent translators and the carelessness of copyists that induced Damasus, bishop of Rome (A.D. **366—384**), to commission Jerome to retranslate the Bible into Latin. Jerome set to work at once, and issued the Gospels in A.D. **384**, and the rest of both O. and N.T. before A.D. **405**. Thus at the time when Augustine was preaching these homilies (**416**, see above, p. xii), the whole of the Bible in the new version must have been in his hands.

What was his attitude towards it? It seems to have been hesitating. He welcomed the revision of the Gospels and congratulated Jerome upon it (*proinde non parvas Deo gratias agimus de opere tuo quod Evangelium ex Graeco interpretatus es, quia paene in omnibus nulla offensio est. Ep.* civ. *ad Hier.* A.D. **403**), but he did not extend this approval to his treatment of the O.T. Holding, in common with his contemporaries, the LXX. to be as really inspired as the Hebrew original, he deprecated any fresh translation which would seem to lower the authority of the Greek, and he refused to allow Jerome's version to be publicly read in Church *ne...magno scandalo perturbemus plebes Christi* (*Ep.* cxvi. 35)[1].

[1] That the danger was a real one is shewn by the story of the tumult raised by a certain African congregation against their bishop when a new word for Jonah's gourd (*hedera* instead of *cucurbita*) fell upon their ears. Cp. Aug. *Epp.* lxxi.; lxxxii.

Evidence is indeed not wanting that Augustine finally came to value the new translation as a whole, but to the end of his life he continued to use the Old Latin for the O.T. ; and while in writing he frequently had recourse to the Vulgate, his pulpit quotations do not correspond to any particular form of extant text, but follow sometimes the Vulgate, sometimes the O.L., and sometimes the inexact suggestions of the preacher's memory[1].

Some idea of his Bible text may be formed by consulting the subjoined table, in which, parallel to Augustine's quotations in these 13 homilies, are set the Vulgate variants, and such Old Latin readings as can be recovered from African writers and texts. The chief African authorities available for our purpose are—

1. Pseudo-Augustine, *Speculum* (quoted as *m*).
2. Cyprian (A.D. **200—258**).
3. Optatus, bishop of Mileva (c. **368**).
4. Tyconius the Donatist († **390**). See Burkitt, *The Rules of Tyconius* (Cambr. Texts and Studies, III. 1).
5. Faustus and Felix the Manichees, whose Biblical quotations are preserved in Augustine's writings against them.

N.B. Tertullian († **230**) is excluded from the list by the uncertainty as to whether he translated straight from the Greek or used an existing Latin version.

The African texts used for the purpose of our comparison are—

k codex Bobbiensis, containing portions of Mark and Matthew (edited by H. J. White in Part II. of *Old Latin Biblical Texts*).

e codex Palatinus (portions of Matthew and Mark and almost the whole of John and Luke).

h the Fleury palimpsest (portions of Acts and Catholic Epistles), edited by Berger, *Le palimpseste de Fleury*. Paris, 1889.

[1] His quotations from the book (e.g. in announcing the text of a sermon) appear to be taken from the Vg.; those from memory often correspond more closely to the O. L. The whole subject is a very interesting one and reference should be made to Burkitt, *The Old Latin and the Itala* (Cambridge Texts and Studies, IV. 3); the *Epilogus* to the *Oxford Vulgate*, p. 656, and Burkitt's review of the same (*Journal of Theological Studies*, Vol. I. p. 129 ff.); Westcott's article on the Vulg. in Smith's *Dictionary of the Bible*, III. p. 1688 ff.

AUGUSTINE'S BIBLICAL QUOTATIONS IN *TRACTATUS IN JOAN.* LXVII—LXXIX. COMPARED WITH AFRICAN AND VULGATE READINGS.

The African column is left blank only when there is no African reading to record. The Vulgate column is left blank when the reading corresponds with Augustine.

An isolated symbol or name in the African column (and for the Psalms in African and Vulgate columns) indicates correspondence with Augustine.

½ after a name means once out of two occurrences. See Westcott and Hort, *Notes on Select Readings*, p. 6.

N.B. *e* = codex Bobbiensis.
k = codex Palatinus.
h = Fleury palimpsest.
m = *Speculum.*

See p. xx.

AFRICAN LATIN	AUGUSTINE	VULGATE
	2 KINGS	
	ii. 9. *Spiritus qui est in te duplo sit in me*	ut fiat in me duplex spiritus tuus

AFRICAN LATIN	AUGUSTINE	VULGATE
	PSALMS[1]	
Cypr.	ii. 7. Dominus dixit ad me, Filius meus es tu	*GRH*
	ix. 35. *Pupillo* tu *eris* adjutor	*R*, orphano *G*; factus es *H*
	xvii. 2. Diligam te, Domine, *virtus* mea	*R*, fortitudo *GH*
	xli. 7. *Ad me ipsum turbata est anima mea*	anima mea conturbata est *G*, a me ipso anima mea turbata est *R*, in memetipso anima mea incurvatur *H*
	xlii. 1. Judica me, Deus, et discerne causam meam *de* gente non sancta	*RG* a *H*
inhabitare facit unanimes *Cypr.*	lxvii. 7. *facit unanimes habitare* in domo	*R* (h. f. u.) inhabitare facit unius moris *G* solitarios *H*
	lxviii. 5. quae non *rapui* tunc *exsolvebam*	*RG*, rapueram...reddebam *H*

[1] The Vg column contains the reading of Jerome's three editions of the Psalter, *R* = *Psalterium romanum*, his first revision of the O.L., issued about 383 A.D., *G* = *Psalterium gallicanum*, his second revision 387 A.D., which is the form in which the Psalms appear in the Vulgate, and *H* = *Psalterium juxta hebraicam veritatem*, 392—3 A.D., which never came into general use. See Kirkpatrick, *Psalms*, Bk I (*Cambridge Bible for Schools*), Intr. p. lv. Westcott, art. "Vulgate" in Smith's *Dictionary of the Bible*, and White, forthcoming art. "Vulgate" in Hastings's *Dictionary of the Bible*.

	lxxxiii. 5. Beati qui habitant in domo *tua*: *in saecula saeculorum* laudabunt te	*G* tua + domine: in saeculum saeculi *R* adhuc *H*
de *Cypr.* mihi tribuit *Cypr.*	cxv. 12. Quid *retribuam* domino *pro* omnibus quae *retribuit mihi*	*GR*, reddam...tribuit *H*
	cxxii. 1. Ad te levavi *animam meam* qui habitas in *caelo*	oculos meos *GRH* caelis *H*
	Isaiah	
et si non credideritis neque intellegitis *Cypr.*	vii. 9[1]. *Nisi enim credideritis non intelligetis*	si non credideritis non permanebitis
	xlv. 11. *Qui fecit quae futura sunt* (LXX. ὁ ποιήσας τὰ ἐπερχόμενα)	(haec dicit Dominus sanctus Israel) plastes ejus: ventura interrogate me
	lviii. 9. *pacem super pacem*	pacem, pacem
	Wisdom	
	ix. 15. *corpus* quod corrumpitur aggravat animam et *deprimit terrena inhabitatio* sensum multa cogitantem	corpus + enim depr. terr. inh.

[1] In *de Doctr. Christ.* ii. 17 Aug. shews how the two readings *intelligetis* and *permanebitis* illustrate each other. See note on *Tr.* lxix. § 1, and Burkitt, *The Old Latin and the Itala*, p. 61.

AFRICAN LATIN	AUGUSTINE	VULGATE
	St Matthew	
Felices puri *Cypr.* puro *Faustus*	v. 8. *Beati mundo* corde quia ipsi Deum videbunt	
Opt. Cypr. om es *k*	vi. 9. Pater noster qui *es* in caelis	
veniat *k Cypr.*	vi. 10. *veniat* regnum tuum	adveniat
Opt. remitte *k Cypr.* ½	vi. 12. *dimitte* nobis debita nostra	
passus fueris induci nos *k* patiaris nos induci *Cypr.*	vi. 13. ne *nos inferas* in tentationem	inducas nos
om haec *Cypr.* sermones meos...eos *m*	vii. 24. Qui audit *verba mea haec* et *facit ea similabo eum* viro *prudenti* qui *aedificat* domum suam *supra* petram	
fecit *k* illum *k* similem aestimabo eum *m* sapienti *k Cypr.* aedificavit *k m Cypr.* super *k m Cypr.* ½		assimilabitur sapienti; aedificavit
venient autem dies quando auferetur *k*	ix. 15. *veniet hora ut auferatur* ab eis sponsus et tunc jejunabunt *filii sponsi*	venient autem dies cum auferetur
om filii sponsi *k*		*om* filii sponsi
similatum est *k*	xiii. 24. *simile est* regnum caelorum homini *seminanti* bonum semen in agro suo	factum est qui seminavit
e vero *m* semen inquit *k*	xiii. 38. bonum *autem semen hi* sunt filii regni	vero
filius hominis *m e k*	xiii. 41. mittet *in fine rex ipse* angelos suos et *colligent* de regno ejus omnia scandala	filius hominis
colligunt *e k* congregabunt *m*		

	k	xiii. 43. Tunc justi fulgebunt sicut sol in regno patris *sui*	
	mei *e*		
a. 4	quoniam mag. est vobis Chr. *e*	xxiii. 10. *Unus est magister vester Christus*	magister vester unus est Christus
	om enim *e*	xxiv. 35. caelum *enim* et terra *transibit*	*om* enim
	transiet *e*		transibunt
	regnum + quod vobis paratum est *Opt. Cypr.*	xxv. 34. Venite, benedicti patris mei, *percipite* regnum	possidete
		xxvi. 41. *Spiritus* promptus est, caro autem infirma	Sp. + quidem
		St Luke	
	corroborabatur adcrescebat et implebat sapientia *e*	ii. 40. Puer autem *crescebat et confortabatur plenus sapientia*, et gratia Dei erat *in illo*	
	super illum *e*		
	fuit subjectus illis *e*	ii. 51. *illis subditus erat*	erat subditus illis
		iv. 18. Spiritus Domini super me propter quod unxit me, *evangelizare* pauperibus misit me	
	bene nuntiare *e*		
		St John	
c	*m e* fuit sermo *Cypr.* 3	i. 1. In principio *erat verbum*, et *verbum* erat apud Deum, et Deus erat *verbum*	

AFRICAN LATIN	AUGUSTINE	VULGATE
	St John	
ipsum *e Cypr.*	i. 10. et mundus per eum factus est	quum
Tyc. facta *e*	i. 14. verbum caro factum est	
nec *e*	iii. 34. non enim ad mensuram dat Deus spiritum	
om Deus *e*		
quae enim pater facit eadem et filius facit *e*	v. 19. quaecunque *pater* facit, haec et filius *similiter* facit	quaecunque enim ille fecerit
quomodo enim *e* sicut enim *m*	v. 21. sicut pater suscitat mortuos et vivificat, sic et filius quos vult vivificat	sicut (enim
ita *e*		
quomodo *e* pater habet vitam in se *e Tyc.*	v. 26. Sicut enim *habet pater* vitam in *semetipso*, sic dedit filio *habere vitam* in *semetipso*	pater habet
vitam habere in se *Tyc.*		vitam habere
audit *e*	vi. 45. Omnis qui *audivit* a patre et didicit venit ad me	
Tyc. Cypr. Ego + enim *m* et ego et pater meus *e*	x. 30. *Ego* et *pater* unum sumus.	
Cypr. etsi *e*	xi. 25. Qui credit in me *licet mortuus* vivet (vide *Tv.* lxxii. 2 not.)	etiamsi mortuus fuerit
priusquam gallus cantet *e*	xiii. 38. *Non cantabit gallus* donec *ter me neges*	
negabis *e*		me ter
conturbetur c. v. neque trepidet *e*	xiv. 1. Non *turbetur* cor vestrum, *credite in Deum*, et in me credite	creditis (credite D – Book of Armagh H – Codex Hgertonensis)
Deo *e*		

• multae sunt mansiones *e*	xiv. 2. In domo patris mei *mansiones multae sunt*, si quominus, dixissem vobis *quia vado* parare vobis locum	
eo *e*		
paravero iterum veniam et sumam vos ut sicubi etc. *e*	xiv. 3. Et si abiero et *praeparavero vobis locum*, iterum *venio* et *accipiam vos* ad me ipsum, ut *ubi* sum ego et vos sitis	
et scitis quo eam et viam nostis *e*	xiv. 4. Et *quo ego vado* (quo vado) scitis et viam *scitis*	
Dixit *m* ait Th. *e*	xiv. 5. *Dicit ei* Thomas: Domine	
non scimus *m e* eas *m e*	*nescimus* quo *vadis* et quomodo	
viam novimus *m e*	*possumus viam scire*?	
Cypr. e ait illi *m e* ego sum janua et via et ver. *Opt.*	xiv. 6. *Dicit ei* Jesus: Ego sum via et veritas et vita: nemo venit ad patrem nisi per me	
	xiv. 7. Si *cognovistis* me, et patrem meum *utique cognovistis* (om. utique $\frac{2}{3}$), et amodo *cognoscetis eum* et *vidistis* eum	cognovissetis cognovissetis cognoscitis
om utique *m e*		
cognoscitis *e* nostis *m*		
illum *e* videtis *m e*		
ait Ph. *e* ait illi *m*	xiv. 8. *Dicit ei* Philippus: Domine, ostende nobis patrem et sufficit nobis	
c. 2 dixit *m* ait illi Jesus *e*	xiv. 9. *Dicit ei* Jesus: tanto tempore vobiscum sum et non *cognovistis* me, Philippe? Qui *videt*	
nostis *e*		

AFRICAN LATIN	AUGUSTINE	VULGATE
	St John	
me vidit vidit *m* vidit patrem *e*	me (me videt ½) *videt* et patrem. Quomodo tu dicis, ostende nobis patrem?	vidit me vidit
creditis *m* quoniam *e*	xiv. 10. Non *credis quia* ego in patre, et pater in me est? Verba quae ego *loquor* vobis *a me ipso non loquor, pater autem* in me manens *ipse facit opera*	
dico *e om* ipso *e* non a me loquor *m* sed pater *m* loquitur et opera quae facio ipse facit *m* facit facta *e* credite mihi *e m* si quo minus *e m* + vel *m* ipsa opera *m* facta ipsa *e*	xiv. 11. *Non creditis* quia ego in patre et pater in me est? *Alioquin* propter *opera ipsa* credite	
in me credit facta *e* *om* et maj. hor. faciet *e* quia vado ad patrem meum *e*	xiv. 12. Amen amen dico vobis, qui *credit in me, opera* quae ego facio et ipse faciet, *et majora horum faciet, quia ego ad patrem vado*	
quidquid *e*	xiv. 13. Et *quaecunque* (quodcunque) petieritis in nomine meo *haec* (hoc) faciam ut *glorificetur* pater in filio	quodcunque
hoc *e* magnificetur *e*	xiv. 14. Si quid *petieritis* in nomine meo *hoc* faciam	hoc
ego *e*		petieritis + me

diligites *e* praecepta *m*

advocatum *e m*
sit *e* qui vobiscum sit *m*

accipere saeculum non potest *e*
quoniam *e* illum *e* non novit illum *e*
nostis *e*
illum *e*
manet *e* est in aeternum *e*

venio *e*
pusillum *e* saeculum me non videbit *e*
om quia...vivetis *e*

illa *e* scietis vos *e*
quoniam sum *e*

illa *e*
me diligit *e om* et qui...me *e*

illum *e* ostendam me ipsum illi *e*

xiv. 15. Si *diligitis* me *mandata* mea servate
xiv. 16. et ego rogabo patrem et alium *paracletum* dabit vobis *ut maneat* vobiscum in aeternum
xiv. 17. spiritum veritatis quem *mundus non potest accipere, quia* non videt *eum nec scit* (cognoscit ½) eum; vos autem *cognoscetis eum*, quia apud vos *manebit* et in vobis *erit*
xiv. 18. Non relinquam vos orphanos, *veniam* ad vos
xiv. 19. Adhuc *modicum* et *mundus me jam non videt*; vos autem *videbitis* me; *quia ego vivo et vos vivetis*
xiv. 20. In *illo* die *vos cognoscetis quia ego sum* in patre meo et vos in me et ego in vobis
xiv. 21. Qui habet mandata mea et servat (*custodit*) *ea*, ille est qui *diligit me. Et qui diligit me* diligetur a patre meo, et ego diligam *eum* et *manifestabo ei me ipsum*

scit

cognoscitis

videtis

servat
qui autem

AFRICAN LATIN	AUGUSTINE	VULGATE
	St John	
om ei *e*	xiv. 22. Dicit *ei* Judas, non ille Iscariotes: Domine quid *factum est quia* nobis *manifestaturus es* te ipsum et non *mundo*?	
est factum quoniam *e*		
incipis manifestare *e*		
saeculo *e*		
dicit Jesus *e*		
me dil. *e m* verbum *e*	xiv. 23. *Respondit Jesus et dixit ei*: si quis *diligit me, sermonem* meum servabit, et pater meus *diliget eum*, et ad eum *veniemus* et mansionem apud eum *faciemus*	
diligebit illum et apud illum veniam *e*		
faciam *e*		
facit verbum meum non est meum *e*	xiv. 24. Qui non diligit me, sermones meos non *servat et sermo quem audistis non est meus*, sed ejus qui *misit me* patris	sermonem
me misit *e*		
e m	xiv. 25. Haec locutus sum vobis apud vos manens	
advocatus *m* spiritus autem paracletus sanctus *e* pater mittit *e*	xiv 26. *Paracletus autem spiritus sanctus* quem *mittet pater* in nomine meo, ille vos *docebit omnia et commemorabit vos* omnia *quaecunque* dixero *vobis* (vide *Tr.* lxxvii. 2 not.)	
docet *e*		
admonebit *e*		suggeret vobis
quae *e om* vobis *e m om* omnia...vobis *m*		

pacem + meam remitto vobis *e* dimitto *Cypr.* ½ remitto *Cypr.* ½ p. m. do vobis p. m. relinquo vobis *Opt.*
om non...vobis *e*
conturbetur *e*
trepidet *e*
quoniam *e*

si me dilexissetis *Cypr. e*
om utique *Cypr. e*
quoniam ad patrem vado (v. ad p. *Cypr.*) *Cypr. e*
e

loquar multa *e*

saeculi *e* non habet in me *e*

sciat saeculum *e*
quoniam ego *e*
quo modo mand. mihi dedit (*om* pater) *e*
e

xiv. 27. *Pacem vobis relinquo*, pacem meam do vobis; *non quomodo mundus dat, ego do vobis.* Non *turbetur* cor vestrum neque *formidet*

xiv. 28. Audistis *quia* ego dixi vobis: vado et venio ad vos: *si diligeretis me* gauderetis *utique quia ego vado ad patrem*, quia pater major me est
xiv. 29. Et nunc dixi vobis priusquam fiat, ut cum factum fuerit credatis
xiv. 30. Jam non *multa loquar* vobiscum; venit enim princeps *mundi* hujus et *in me non habet* quidquam
xiv. 31. Sed ut *cognoscat mundus quia* diligo patrem et *sicut mandatum dedit mihi pater*, sic facio. Surgite eamus hinc
xv. 4. Manete in me et ego in vobis

relinquo vobis

om ego

AFRICAN LATIN	AUGUSTINE	VULGATE
	St John	
sarmenta *e*	xv. 5. ego sum vitis; vos *palmites*	
e	xv. 5. sine me nihil potestis facere	
e	xvi. 10. ad patrem vado	
inspiravit et ait illis *Cypr.* $\frac{2}{3}$ insufflavit...dicens *Cypr.* $\frac{1}{3}$	xx. 22. *Insufflans* ait: accipite spiritum sanctum	insufflavit et dicit eis
credis *e* felices *Cypr.*	xx. 29. Quia *vidisti credidisti; beati* qui non *vident et credunt* (vide *Tr.* lxxix. 1 not.)	vidisti + me
viderunt et crediderunt *m Cypr. Faust.* credent *e*		viderunt et crediderunt
	Acts	
	i. 11. Sic veniet quemadmodum vidistis eum euntem in caelum	
eis *m*	x. 20. vade cum *illis* (nihil dubitans) quia ego misi *eos*	eis illos
	xv. 9. Fide *mundans* corda eorum	purificans
	Romans	
	i. 17. *vivere debet* justus ex fide	just. autem ex f. vivit
est enim D. *Cypr.* omnis homo mendax solus Deus verax *Felix*	iii. 4. *Deus enim verax omnis autem homo mendax*	est autem Deus

	iv. 5. *credenti* in eum qui justificat impium *deputatur* fides ejus ad justitiam	credenti + autem reputatur
quia dilectio *Cypr.* q. caritas *m* infusa *Cypr.*	v. 5. *Caritas* ½ (dilectio ½) Dei *diffusa* est in cordibus nostris per spiritum sanctum qui datus est nobis	quia dilectio
in eum jam *m*	vi. 9. Mors *ei ultra* non dominabitur	illi
	vii. 22, 23. *condelector* legi Dei secundum interiorem hominem *sed video* aliam legem in membris meis repugnantem legi mentis meae	condelector + enim video autem
Felix caro legi Dei subjecta non est neque *Tyc.*	viii. 7. *Prudentia* carnis inimica est *in Deum*, legi *enim* Dei non est subjecta, *nec* enim potest	sapientia Deo
	viii. 10. Si autem Christus in *nobis* corpus quidem mortuum est	vobis est
vero vita propter justificationem *m*	propter peccatum, spiritus *autem vita est* propter *justitiam*	vero vivit justificationem
	viii. 30. Quos autem praedestinavit *illos* et vocavit	hos
	x. 10. Sic enim corde credimus ad justitiam sic ore confessionem facimus ad salutem	corde enim creditur...ore autem confessio fit

AFRICAN LATIN	AUGUSTINE	VULGATE
	St Matthew	
Felices puri *Cypr.* puro *Faustus*	v. 8. *Beati mundo* corde quia ipsi Deum videbunt	
Opt. Cypr. om es *k*	vi. 9. Pater noster qui *es* in caelis	
veniat *k Cypr.*	vi. 10. *veniat* regnum tuum	adveniat
Opt. remitte *k Cypr.* ½	vi. 12. *dimitte* nobis debita nostra	
passus fueris induci nos *k* patiaris nos induci *Cypr.*	vi. 13. ne *nos inferas* in tentationem	inducas nos
om haec *Cypr.* sermones meos...eos *m*	vii. 24. Qui audit *verba mea haec* et *facit ea similabo eum* viro *prudenti* qui *aedificat* domum suam *supra* petram	
fecit *k* illum *k* similem aestimabo eum *m* sapienti *k Cypr.* aedificavit *k m Cypr.* super *k m Cypr.* ½		assimilabitur sapienti; aedificavit
venient autem dies quando auferetur *k*	ix. 15. *veniet hora ut auferatur* ab eis sponsus et tunc jejunabunt *filii sponsi*	venient autem dies cum auferetur
om filii sponsi *k*		*om* filii sponsi
similatum est *k*	xiii. 24. *simile est* regnum caelorum homini *seminanti* bonum semen in agro suo	factum est qui seminavit
e vero *m* semen inquit *k*	xiii. 38. bonum *autem semen hi* sunt filii regni	vero
filius hominis *m e k*	xiii. 41. mittet *in fine rex ipse* angelos suos et *colligent* de regno ejus omnia scandala	filius hominis
colligunt *e k* congregabunt *m*		

	k	xiii. 43. Tunc justi fulgebunt sicut sol in regno patris *sui*	
	mei *e*		
a.	quoniam mag. est vobis Chr. *e*	xxiii. 10. *Unus est magister vester Christus*	magister vester unus est Christus
	om enim *e*	xxiv. 35. caelum *enim* et terra *transibit*	*om* enim
	transiet *e*		transibunt
	regnum + quod vobis paratum est *Opt. Cypr.*	xxv. 34. Venite, benedicti patris mei, *percipite* regnum	possidete
		xxvi. 41. *Spiritus* promptus est, caro autem infirma	Sp. + quidem
		St Luke	
	corroborabatur adcrescebat et implebat sapientia *e*	ii. 40. Puer autem *crescebat et confortabatur plenus sapientia*, et gratia Dei erat *in illo*	
	super illum *e*		
	fuit subjectus illis *e*	ii. 51. *illis subditus erat*	erat subditus illis
		iv. 18. Spiritus Domini super me propter quod unxit me, *evangelizare* pauperibus misit me	
	bene nuntiare *e*		
		St John	
c	*m e* fuit sermo *Cypr.* 3	i. 1. In principio *erat verbum*, et *verbum* erat apud Deum, et Deus erat *verbum*	

AFRICAN LATIN	AUGUSTINE	VULGATE
	St John	
ipsum *e Cypr.*	i. 10. et mundus per *eum* factus est	ipsum
Tyc. facta *e*	i. 14. verbum caro *factum* est	
nec *e*	iii. 34. *non* enim ad mensuram dat *Deus* spiritum	
om Deus *e*		
quae enim pater facit eadem et filius facit *e*	v. 19. *quaecunque pater facit, haec* et filius *similiter* facit	quaecunque enim ille fecerit
quomodo enim *e* sicut enim *m*	v. 21. *sicut* pater suscitat mortuos	sicut + enim
ita *e*	et vivificat, *sic* et filius quos vult vivificat	
quomodo *e* pater habet vitam in se *e Tyc.*	v. 26. *Sicut* enim *habet pater vitam in semetipso,* sic dedit filio *habere vitam* in *semetipso*	pater habet
vitam habere in se *Tyc.*		vitam habere
audit *e*	vi. 45. Omnis qui *audivit* a patre et didicit venit ad me	
Tyc. Cypr. Ego + enim *m* et ego et pater meus *e*	x. 30. *Ego* et *pater* unum sumus.	
Cypr. etsi *e*	xi. 25. Qui credit in me *licet moriatur* vivet (vide *Tr.* lxxii. 2 not.)	etiamsi mortuus fuerit
priusquam gallus cantet *e*	xiii. 38. *Non cantabit gallus* donec *ter me neges*	
negabis *e*		me ter
conturbetur c. v. neque trepidet *e*	xiv. 1. Non *turbetur* cor vestrum, *credite in Deum,* et in me credite	creditis (credite D = Book of Armagh E = Codex Egertonensis)
Deo *e*		

• multae sunt mansiones *e*	xiv. 2. In domo patris mei *mansiones multae sunt*, si quominus, dixissem vobis *quia vado* parare vobis locum	
eo *e*		
paravero iterum veniam et sumam vos ut sicubi etc. *e*	xiv. 3. Et si abiero et *praeparavero vobis locum*, iterum *venio* et *accipiam vos* ad me ipsum, ut *ubi* sum ego et vos sitis	
et scitis quo eam et viam nostis *e*	xiv. 4. Et *quo ego vado* (quo vado) scitis et viam *scitis*	
Dixit *m* ait Th. *e*	xiv. 5. *Dicit ei* Thomas: Domine	
non scimus *m e* eas *m e*	*nescimus* quo *vadis* et quomodo	
viam novimus *m e*	*possumus viam scire*?	
Cypr. e ait illi *m e* ego sum janua et via et ver. *Opt.*	xiv. 6. *Dicit ei* Jesus: Ego sum via et veritas et vita: nemo venit ad patrem nisi per me	
	xiv. 7. Si *cognovistis* me, et patrem meum *utique cognovistis* (om. utique $\mathfrak{F}$), et amodo *cognoscetis eum* et *vidistis* eum	cognovissetis cognovissetis cognoscitis
om utique *m e*		
cognoscitis *e* nostis *m*		
illum *e* videtis *m e*		
ait Ph. *e* ait illi *m*	xiv. 8. *Dicit ei* Philippus: Domine, ostende nobis patrem et sufficit nobis	
c. 3 dixit *m* ait illi Jesus *e*	xiv. 9. *Dicit ei* Jesus: tanto tempore vobiscum sum et non *cognovistis* me, Philippe? Qui *videt*	
nostis *e*		

AFRICAN LATIN	AUGUSTINE	VULGATE
	St John	
me vidit vidit *m* vidit patrem *e*	me (me videt ½) *videt* et patrem. Quomodo tu dicis, ostende nobis patrem?	vidit me vidit
creditis *m* quoniam *e*	xiv. 10. Non *credis quia* ego in patre, et pater in me est? Verba quae ego *loquor* vobis *a me ipso non loquor, pater autem* in me manens *ipse facit opera*	
dico *e om* ipso *e* non a me loquor *m* sed pater *m* loquitur et opera quae facio ipse facit *m* facit facta *e* credite mihi *e m* si quo minus *e m* + vel *m* ipsa opera *m* facta ipsa *e*	xiv. 11. *Non creditis* quia ego in patre et pater in me est? *Alioquin* propter *opera ipsa* credite	
in me credit facta *e* *om* et maj. hor. faciet *e* quia vado ad patrem meum *e*	xiv. 12. Amen amen dico vobis, qui *credit in me, opera* quae ego facio et ipse faciet, *et majora horum faciet, quia ego ad patrem vado*	
quidquid *e*	xiv. 13. Et *quaecunque* (quodcunque) petieritis in nomine meo *haec* (hoc) faciam ut *glorificetur* pater in filio	quodcunque
hoc *e* magnificetur *e*		hoc
ego *e*	xiv. 14. Si quid *petieritis* in nomine meo *hoc* faciam	petieritis + me

diligites *e* praecepta *m*	xiv. 15. Si *diligitis* me *mandata* mea servate	
advocatum *e m*	xiv. 16. et ego rogabo patrem et alium *paracletum* dabit vobis *ut maneat* vobiscum in aeternum	
sit *e* qui vobiscum sit *m*		
accipere saeculum non potest *e*	xiv. 17. spiritum veritatis quem *mundus non potest accipere,*	
quoniam *e* illum *e* non novit illum *e*	*quia* non videt *eum nec scit*	scit
nostis *e*	(cognoscit ½) eum; vos autem	
illum *e*	*cognoscetis eum,* quia apud vos	cognoscitis
manet *e* est in aeternum *e*	*manebit* et in vobis *erit*	
venio *e*	xiv. 18. Non relinquam vos orphanos, *veniam* ad vos	
pusillum *e* saeculum me non videbit *e*	xiv. 19. Adhuc *modicum* et *mundus me jam non videt*; vos autem	
om quia...vivetis *e*	*videbitis* me; *quia ego vivo et vos vivetis*	videtis
illa *e* scietis vos *e*	xiv. 20. In *illo* die *vos cognoscetis*	
quoniam sum *e*	*quia ego sum* in patre meo et vos in me et ego in vobis	
illa *e*	xiv. 21. Qui habet mandata mea et servat (*custodit*) *ea,* ille est qui	servat
me diligit *e om* et qui...me *e*	*diligit me. Et qui diligit me*	qui autem
illum *e* ostendam me ipsum illi *e*	diligetur a patre meo, et ego diligam *eum* et *manifestabo ei me ipsum*	

AFRICAN LATIN	AUGUSTINE	VULGATE
	St John	
om ei *e*	xiv. 22. Dicit *ei* Judas, non ille Iscariotes: Domine quid *factum est quia* nobis *manifestaturus es* te ipsum et non *mundo*?	
est factum quoniam *e*		
incipis manifestare *e*		
saeculo *e*		
dicit Jesus *e*	xiv. 23. *Respondit Jesus et dixit ei*: si quis *diligit me, sermonem* meum servabit, et pater meus *diliget eum*, et ad eum *veniemus* et mansionem apud eum *faciemus*	
me dil. *e m* verbum *e*		
diligebit illum et apud illum veniam *e*		
faciam *e*		
facit verbum meum non est meum *e*	xiv. 24. Qui non diligit me, sermones meos non *servat et sermo quem audistis non est meus*, sed ejus qui *misit me* patris	sermonem
me misit *e*		
e m	xiv. 25. Haec locutus sum vobis apud vos manens	
advocatus *m* spiritus autem paracletus sanctus *e* pater mittit *e*	xiv 26. *Paracletus autem spiritus sanctus* quem *mittet pater* in nomine meo, ille vos *docebit omnia et commemorabit vos* omnia *quaecunque* dixero *vobis* (vide *Tr.* lxxvii. 2 not.)	
docet *e*		
admonebit *e*		suggeret vobis
quae *e om* vobis *e m om* omnia...vobis *m*		

pacem + meam remitto vobis *e* dimitto *Cypr.* ½ remitto *Cypr.* ½ p. m. do vobis p. m. relinquo vobis *Opt.*
om non...vobis *e*
conturbetur *e*
trepidet *e*
quoniam *e*

si me dilexissetis *Cypr. e*
om utique *Cypr. e*
quoniam ad patrem vado (v. ad p. *Cypr.*) *Cypr. e*
e

loquar multa *e*

saeculi *e* non habet in me *e*

sciat saeculum *e*
quoniam ego *e*
quo modo mand. mihi dedit (*om* pater) *e*
e

xiv. 27. *Pacem vobis relinquo*, pacem meam do vobis; *non quomodo mundus dat, ego do vobis.* Non *turbetur* cor vestrum neque *formidet*

xiv. 28. Audistis *quia* ego dixi vobis: vado et venio ad vos: *si diligeretis me* gauderetis *utique quia ego vado ad patrem*, quia pater major me est

xiv. 29. Et nunc dixi vobis priusquam fiat, ut cum factum fuerit credatis

xiv. 30. Jam non *multa loquar* vobiscum; venit enim princeps *mundi* hujus et *in me non habet* quidquam

xiv. 31. Sed ut *cognoscat mundus quia* diligo patrem et *sicut mandatum dedit mihi pater*, sic facio. Surgite eamus hinc

xv. 4. Manete in me et ego in vobis

relinquo vobis

om ego

AFRICAN LATIN	AUGUSTINE	VULGATE
	St John	
sarmenta *e*	xv. 5. ego sum vitis; vos *palmites*	
e	xv. 5. sine me nihil potestis facere	
e	xvi. 10. ad patrem vado	
inspiravit et ait illis *Cypr.* $\frac{2}{3}$ insufflavit...dicens *Cypr.* $\frac{1}{3}$	xx. 22. *Insufflans* ait: accipite spiritum sanctum	insufflavit et dicit eis
credis *e* felices *Cypr.*	xx. 29. Quia *vidisti credidisti; beati* qui non *vident et credunt* (vide *Tr.* lxxix. 1 not.)	vidisti + me
viderunt et crediderunt *m Cypr. Faust.* credent *e*		viderunt et crediderunt
	Acts	
	i. 11. Sic veniet quemadmodum vidistis eum euntem in caelum	
eis *m*	x. 20. vade cum *illis* (nihil dubitans) quia ego misi *eos*	eis illos
	xv. 9. Fide *mundans* corda eorum	purificans
	Romans	
	i. 17. *vivere debet* justus ex fide	just. autem ex f. vivit
est enim D. *Cypr.* omnis homo mendax solus Deus verax *Felix*	iii. 4. *Deus enim verax omnis autem homo mendax*	est autem Deus

	iv. 5. *credenti* in eum qui justificat impium *deputatur* fides ejus ad justitiam	credenti + autem reputatur
quia dilectio *Cypr.* q. caritas *m* infusa *Cypr.*	v. 5. *Caritas* ½ (dilectio ½) Dei *diffusa* est in cordibus nostris per spiritum sanctum qui datus est nobis	quia dilectio
in eum jam *m*	vi. 9. Mors *ei ultra* non dominabitur	illi
	vii. 22, 23. *condelector* legi Dei secundum interiorem hominem *sed video* aliam legem in membris meis repugnantem legi mentis meae	condelector + enim video autem
Felix caro legi Dei subjecta non est neque *Tyc.*	viii. 7. *Prudentia* carnis inimica est *in Deum*, legi *enim* Dei non est subjecta, *nec* enim potest	sapientia Deo
	viii. 10. Si autem Christus in *nobis* corpus quidem mortuum est propter peccatum, spiritus *autem vita est* propter *justitiam*	vobis est
vero vita propter justificationem *m*	viii. 30. Quos autem praedestinavit *illos* et vocavit	vero vivit justificationem
	x. 10. Sic enim corde credimus ad justitiam sic ore confessionem facimus ad salutem	hos corde enim creditur...ore autem confessio fit

AFRICAN LATIN	AUGUSTINE	VULGATE
	Romans	
	xii. 3. ...non plus sapere quam oportet sapere, sed sapere ad *temperantiam* unicuique sicut Deus *partitus est* mensuram fidei	sobrietatem et divisit
m	xiv. 20. malum est homini qui per *offensionem* manducat	offendiculum
	1 Corinthians	
m	ii. 12. Nos autem non spiritum hujus mundi accepimus sed spiritum qui ex Deo est, ut sciamus quae a Deo donata sunt nobis	
m	iii. 17. Templum enim Dei sanctum est quod estis vos	
inluminabit consilia cordis *m*	iv. 5. *manifestabit cogitationes* cordis et tunc laus erit unicuique a Deo	consilia cordium
potest dicere Dominum Jesum *Tyc. m.* Christum Dom. Jesum *m* ½	xii. 3. Nemo *dicit Dominus Jesus* nisi in spiritu sancto	potest dicere
divisiones autem *m* divisiones autem charismatum *Tyc.*	xii. 4. divisiones *donationum* sunt idem autem spiritus	vero gratiarum

aut *m* angelorum + caritatem (agapen *Cypr.* ½) autem non habeam (haberem *Cypr.*) *et in vv.* 2, 3 *m Cypr.* unum sum ut *m* aut *m*	xiii. 1. si linguis hominum loquar *et angelorum fio aeramentum* sonans *et* cymbalum tinniens:	angelorum + caritatem autem non habeam factus sum velut aes aut
habeam *m* noverim mysteria omnia *m*	xiii. 2. etsi *habuero* prophetiam et *sciero omnia sacramenta* et omnem scientiam *et* habuero *omnem* fidem *ut* montes *transferam*, nihil sum:	noverim; mysteria omnia
et + si *m Cypr. om* omnem *Cypr.* ita ut *m Cypr.*		et + si ita ut transferam + caritatem autem non habuero
om et *m* erogavero *m* in cibos distribuero omnia mea *Cypr.* meam + pauperibus *m* et + si *m Cypr.* proficio *Cypr.*	xiii. 3. etsi *distribuero* omnem substantiam *meam et* tradidero corpus meum *ut ardeam*, nihil *mihi prodest*	d. + in cibos pauperum omnes facultates meas et + si ita ut ardeam + caritatem autem non habuero
	xv. 10. *plus* omnibus laboravi non autem (ego) sed gratia Dei (mecum)	abundantius + illis
Nam quia per *m om* quippe *m*	xv. 21. *per* hominem *quippe* mors et per hominem resurrectio mortuorum	quoniam quidem *om* quippe
ita *m*	xv. 22. *sicut enim* in Adam omnes moriuntur, *sic* in Christo omnes vivificabuntur	et sicut ita et
deinde + hi *m* Christi + qui in adventum ejus crediderunt *m*	xv. 23. *Initium* Christus *deinde* qui sunt *Christi* in praesentia ejus: deinde finis cum tradiderit regnum Deo et patri	primitiae deinde + ii Christi + qui in adventu ejus crediderunt

AFRICAN LATIN	AUGUSTINE	VULGATE
	1 Corinthians	
	xv. 28. *ita Deus erit* omnia in omnibus	ut sit Deus
om est enim *m* et alia *m* *om* enim *Cypr.* a *Cypr.* claritate *m Cypr.* ita *m Cypr.*	xv. 41. Alia *est enim gloria* solis, alia gloria lunae, *alia* gloria stellarum; stella *enim ab* stella differt in *gloria*	*om* est enim claritas 3 et alia a claritate
	xv. 42. *sic* et resurrectio mortuorum	
	2 Corinthians	
a Deo hab. domum *m* factam *m* ½	vi. 1. aedificationem *habemus ex Deo* domum non *manufactam* aeternam in caelis	ex Deo habemus
	v. 6. *Quamdiu enim* sumus in corpore peregrinamur a Domino;	quoniam dum
	v. 7. per fidem enim ambulamus *non* per speciem	et non
	Galatians	
suo *Cypr. m*	vi. 9. non deficiamus, tempore enim *proprio* metemus	suo

	Ephesians	
	i. 4. Elegit *nos* ante mundi constitutionem	nos + in ipso
	ii. 14. Ipse *est enim* pax nostra, qui fecit utraque unum	enim est
	v. 8. *fuistis* enim aliquando tenebrae, nunc autem lux in Domino	eratis
vobis *m* pugna adversum *Tyc.* ad *Cypr.* ½	vi. 12. Non est *nobis colluctatio adversus* carnem et sanguinem,	
potestates et principes hujus mundi et harum tenebrarum *Cypr.* potestates adversus hujus mundi rectores *m*	sed adversus *principes et rectores mundi* tenebrarum harum	principes et potestates adversus mundi rectores
	Philippians	
se aequalem *Cypr. m*	ii. 7. non rapinam arbitratus est esse *aequalis* Deo	se aequalem
m se *Cypr.* ½ inanivit *Cypr.* ½	ii. 7. *semetipsum exinanivit* formam servi accipiens	
	ii. 12. cum *timore* et tremore	metu
	Colossians	
eripuit *m*	i. 13. gratias...Deo...qui *eruit* nos de potestate tenebrarum et transtulit in regnum filii *caritatis* suae	eripuit
claritatis *m*		dilectionis

AFRICAN LATIN	AUGUSTINE	VULGATE
	Colossians	
caelo throni *m*	i. 16. in *caelis sedes* dominationes principatus potestates	throni
ipso habitat *Cypr.*	ii. 9. quia in *illo inhabitat* omnis plenitudo *divinitatis*	ipso divinitatis + corporaliter
	1 Timothy	
m	ii. 5. ...mediator Dei et hominum homo Christus Jesus	
	iii. 16. *Hoc est enim magnum* pietatis sacramentum quod manifestatum est in carne, justificatum est in spiritu, apparuit angelis, praedicatum est *in* gentibus, creditum est in mundo, assumptum est in gloria	et manifeste magnum est *om* in
	iv. 4. *Omnis* creatura Dei bona est, et nihil *abjiciendum* quod cum gratiarum actione *accipitur*	quia omnis rejiciendum percipitur
	Titus	
Deum scire confit. *Tyc.* Deum se scire profitentur operibus autem negant *Faustus*	i. 16. *Confitentur enim se nosse Deum, factis* autem negant	*om* enim

Hebrews

	xi. 1. Est autem fides *sperantium* substantia, *convictio rerum quae non videntur*	sperandarum substantia rerum argumentum non apparentium

1 John

apud *h Cypr.*	ii. 1. Advocatum habemus *ad* patrem Jesum Christum justum	apud
ex *h*	ii. 16. ...non est *a* patre	ex
pueri *h*	ii. 18. *Filioli* novissima hora est	

James

	iv. 3. Petitis et non accipitis eo quod male petatis ut in concupiscentiis vestris insumatis	
	iv. 4. *Quicunque* voluerit amicus esse saeculi hujus inimicus Dei *constituetur*	quicunque + ergo constituitur

TEXT AND TRANSLATION.

TRACTATUS LXVII.

De eo quod Dominus dicit: *Non turbetur cor vestrum*, usque ad id: *Iterum venio, et accipiam vos ad me ipsum* (Joan. xiv. 1—3).

1. Erigenda est nobis, fratres, ad Deum major intentio, ut verba sancti Evangelii, quae modo in nostris auribus sonuerunt, etiam mente capere utcunque possimus. Ait enim Dominus Jesus: *Non turbetur cor vestrum, credite* in Deum, et in me credite.* Ne mortem tamquam homines timerent, et ideo turbarentur, consolatur eos, etiam se Deum esse contestans. *Credite*, inquit, *in Deum, et in me credite.* Consequens est enim, ut si in Deum creditis, et in me credere debeatis: quod non esset consequens, si Christus non esset Deus. *Credite in Deum, et in* eum *credite*, cui natura est, non rapina, esse aequalem Deo: semetipsum enim exinanivit; non tamen formam Dei amittens, sed formam servi accipiens (Phil. ii. 6, 7). Mortem metuitis huic formae servi? *Non turbetur cor vestrum*, suscitabit illam forma Dei.

2. Sed quid est quod sequitur: *In domo Patris mei mansiones multae sunt*, nisi quia et sibi metuebant? Unde audire debuerunt: *Non turbetur cor vestrum.* Quis enim eorum non metueret, cum Petro dictum esset fidentiori

* pauciores MSS. *creditis.*

HOMILY LXVII.

From the Lord's words, *Let not your heart be troubled*, as far as, *I come again and will receive you unto Myself* (Jn. xiv. 1—3).

1. We have need, brethren, to lift up our hearts to God with more than usual attention, if we are to find the power, not only of hearing, but also in some measure of apprehending, the words of the Holy Gospel which have just sounded in our ears. For the Lord Jesus says: *Let not your heart be troubled, believe in God, believe also in Me.* Being men, the mention of death was likely to terrify and so trouble them; therefore He comforts them by the further affirmation that He is God. *Believe in God*, He says, *believe also in Me.* For it must follow, that if ye believe in God, ye ought to believe also in Me: it would not so follow, if Christ were not God. *Believe in God, believe also in* Him, who, not by usurpation but by right of nature, is equal with God; for He emptied Himself, not indeed by surrendering the form of God, but by taking the form of a servant (Phil. ii. 6, 7). Do ye fear death for this form of a servant? *Let not your heart be troubled*, the form of a servant shall be raised to life by the form of God.

2. But why were the next words spoken: *In My Father's house are many mansions*, but because they were also fearful for themselves? This is why He had to say to them: *Let not your heart be troubled.* For which of them would not be fearful, after that Peter, the boldest and most zealous of them,

atque promptiori: *Non cantabit gallus donec ter me neges* (Joan. xiii. 38)? Tamquam ergo essent ab illo perituri, merito turbabantur; sed cum audiunt: *In domo Patris mei mansiones multae sunt: si quo minus, dixissem vobis quia vado parare vobis locum:* a perturbatione recreantur, certi ac fidentes etiam post pericula tentationum se apud Deum cum Christo esse mansuros. Quia etsi alius est alio fortior, alius alio sapientior, alius alio justior, alius alio sanctior, *in domo Patris mansiones multae sunt;* nullus eorum alienabitur ab illa domo, ubi mansionem pro suo quisque accepturus est merito. Denarius quidem ille aequalis est omnibus, quem paterfamilias eis qui operati sunt in vinea jubet dari omnibus, non in eo discernens qui minus et qui amplius laborarunt (Matth. xx. 9): quo utique denario vita significatur aeterna, ubi amplius alio nemo vivit, quoniam vivendi non est diversa in aeternitate mensura. Sed multae mansiones diversas meritorum in una vita aeterna significant dignitates. *Alia est enim gloria solis, alia gloria lunae, alia gloria stellarum: stella enim ab stella differt in gloria; sic et resurrectio mortuorum* (1 Cor. xv. 41). Tamquam stellae sancti diversas mansiones diversae claritatis, tamquam in coelo, sortiuntur in regno; sed propter unum denarium nullus separatur a regno: atque ita Deus erit omnia in omnibus (ib. xv. 28), ut quoniam Deus caritas est, per caritatem fiat, ut quod habent singuli, commune sit omnibus. Sic enim quisque etiam ipse habet, cum amat in altero quod ipse non habet. Non erit itaque aliqua invidia imparis claritatis, quoniam regnabit in omnibus unitas caritatis.

3. Proinde respuendi sunt a corde christiano, qui putant ideo dictum multas esse mansiones, quia extra regnum coelorum erit aliquid, ubi maneant beati innocentes, qui sine

had been told: *The cock shall not crow, till thou hast denied Me thrice* (Jn. xiii. 38)? They were naturally troubled, for they feared they were about to perish from Him; but upon hearing, *in My Father's house are many mansions: if it were not so, I would have told you that I go to prepare a place for you,* they are raised from their distress, in sure and certain hope that, notwithstanding the dangers and temptations that lay before them, there was a home in store for them with Christ in the house of God. For although one man is bolder than another, another wiser, another juster, another holier, yet *in My Father's house are many mansions;* no one of them shall be removed from that house, wherein each is to obtain a dwelling after his deserts. The penny no doubt which the householder bids be given to all those who wrought in his vineyard is the same for all; in respect of it he makes no difference between who laboured less, who more; and it of course signifies eternal life, where none lives longer than another, for there are no varying measures of life in eternity. The many mansions on the other hand mean varying degrees of dignity in the one eternal life. *For there is one glory of the sun, another glory of the moon, another glory of the stars; for as star differs from star in glory, so is also the resurrection of the dead* (1 Cor. xv. 41). Like the stars in the sky, the saints in the kingdom have various mansions of varying glory allotted them; but because the penny is the same for all, none is dissevered from the kingdom, and so completely will God be all in all (ib. xv. 28), that since God is love, love shall bring it to pass that what each has shall be the common property of all. For when a man loves to see his neighbour in possession of some thing that he lacks himself, he then possesses it himself. Thus there will be no carping at inequality of glory, for unity of love shall reign in all.

3. They therefore are to be rejected with loathing by the Christian soul who take these words about the many mansions to mean that there will be some state outside the kingdom

baptismo ex hac vita emigrarunt, quia sine illo in regnum coelorum intrare non poterunt. Haec fides non est fides, quoniam non est vera et catholica fides. Itane tandem stulti homines et carnalibus cogitationibus excaecati, cum reprobandi essetis, si mansionem non dico Petri et Pauli vel cujuslibet apostolorum, sed cujuscunque parvuli baptizati a regno coelorum separaretis; non vos putatis esse reprobandos, qui domum Dei Patris inde separatis? Non enim ait Dominus: In universo mundo, aut in universa creatura, aut in vita vel beatitudine sempiterna mansiones multae sunt; sed *in domo*, inquit, *Patris mei mansiones multae sunt.* Nonne ista est domus ubi *aedificationem habemus ex Deo, domum non manufactam aeternam in coelis* (2 Cor. v. 1)? Nonne ista est domus de qua cantamus Domino: *Beati qui habitant in domo tua, in secula seculorum laudabunt te* (Psal. lxxxiii. 5)? Ergone vos non domum cujusque baptizati fratris, sed Domum ipsius Dei Patris, cui omnes fratres dicimus: *Pater noster qui es in coelis* (Matth. vi. 9), a regno separare coelorum, aut eam sic dividere audebitis, ut aliquae mansiones ejus sint in regno coelorum, aliquae autem extra regnum coelorum? Absit, absit, ut qui volunt habitare in regno coelorum, in hac stultitia velint habitare vobiscum; absit, inquam, ut cum omnis domus regnantium filiorum non sit alibi nisi in regno, ipsius regiae domus pars aliqua non sit in regno.

4. *Et si abiero*, inquit, *et praeparavero vobis locum, iterum venio et accipiam vos ad me ipsum, ut ubi sum ego et vos sitis. Et quo ego vado scitis, et viam scitis.* O Domine Jesu, quomodo vadis parare locum, si jam multae mansiones sunt in domo Patris tui, ubi tecum habitabunt tui? Aut si accipis eos ad te ipsum, quomodo iterum venis qui non

of heaven where the innocents, who have departed this life without baptism, may dwell in blessedness, since without baptism they can never enter the kingdom. Such a faith is not the true and catholic faith, and so no faith at all. Are ye then men so foolish and so utterly blinded by carnal imaginations—ye who would be condemned if ye sundered from the kingdom of heaven, I do not say the dwelling-place of Peter or Paul or of any apostle, but that of even the least baptized infant—think ye to escape condemnation if ye sunder from it the house of God the Father? For the Lord does not say "in the whole world," or "in the whole creation," or "in everlasting life or bliss are many mansions," but, *in My Father's house are many mansions.* Is not this the house in which *we have a building from God, a house not made with hands, eternal in the heavens* (2 Cor. v. 1)? Is not this the house concerning which we sing unto the Lord, "Blessed are they who *dwell in Thy house, they will be alway praising Thee*" (Ps. lxxxiv. 4)? Will ye then dare dissever from the kingdom of heaven, not the house of any baptized brother, but the house of God the Father Himself, whom all we that are brethren call *Our Father which art in heaven;* or will ye dare so divide up that house that some of its mansions shall be within the kingdom, and some without? God forbid, God forbid that they who wish to dwell in the kingdom of heaven, should wish, while still sunk in such folly as this, to dwell with you. God forbid, I say, that while every house of every son who has come to his throne cannot but be in the kingdom, any part of the royal house itself should not be there.

4. *And if I go away,* He says, *and prepare a place for you, I come again and will receive you to Myself, that where I am, ye may be also. And whither I go ye know, and the way ye know.* O Lord Jesus, how goest Thou to prepare a place, if there are already many mansions in Thy Father's house where Thine own shall dwell with Thee? Or how comest Thou again, if Thou dost never leave them, but dost receive

recedis? Ista, carissimi, si breviter explicare conemur, quantum videtur hodierno satis esse sermoni, coarctata utique non clarebunt; et erit ipsa brevitas altera obscuritas; proinde hoc debitum differamus, quod opportunius vobis patrefamilias nostro largiente reddamus.

TRACTATUS LXVIII.

In eandem lectionem (xiv. 1—3).

1. Deberi vobis, fratres carissimi, jamque esse reddendum quod distuleramus, agnoscimus, quomodo intelligi possint non esse inter se ista duo contraria, quod cum dixisset Dominus, *in domo Patris mei mansiones multae sunt: si quo minus, dixissem vobis quia vado parare vobis locum;* ubi satis ostendit, ideo se hoc illis dixisse, quia jam ibi sunt mansiones multae, et non est opus aliquam praeparare: rursus dicit: *Et si abiero et praeparavero vobis locum, iterum venio et accipiam vos ad me ipsum, ut ubi ego sum et vos sitis* Quomodo vadit et parat locum, si jam multae mansiones sunt? *Si quo minus, dixisset, vado parare.* Aut si adhuc parandus est, cur non merito dixisset, *vado parare?* An istae mansiones et sunt et parandae sunt? Si quo minus enim essent, dixisset *vado parare.* Et tamen quia ita sunt ut parandae sint, non eas vadit parare sicut sunt: sed si abierit

them unto Thee? If we try to explain all these things shortly, dearly beloved, in the space at our disposal in to-day's discourse, they will surely suffer in clearness from compression, and brevity will prove but fresh obscurity; so let us postpone the debt and pay it to you at a more convenient season as the Head of our Household shall vouchsafe us opportunity.

HOMILY LXVIII.

On the same lection (xiv. 1—3).

1. We admit, beloved brethren, that you have a debt against us, and that the time has come to pay you what we had deferred, I mean the explanation how these two statements may be understood to be not contradictory; that whereas the Lord had said: *In My Father's house are many mansions; if it were not so, I would have told you that I go to prepare a place for you* (whereby He clearly shewed that He had said this just because there are already many mansions there and so no need of preparing any), He then said on the other hand: *And if I go and prepare a place for you, I come again and will receive you unto Myself, that where I am there ye may be also.* How can He go and provide a place, if there are already many mansions? *If it were not so, He would have said, I go to provide.* Or if the place still needed to be provided, why should He not have said with perfect propriety, *I go to provide it*? Can it be that those mansions in one sense are in existence, in another have yet to be provided? For if they had not been in existence, He would have said, *I go to provide them.* And yet, because their present state is such that they still need to be provided, He does not go to provide them in the sense in which they already are; but if

et paraverit sicut futurae sunt, iterum veniens accipiet suos ad se ipsum, ut ubi est ipse sint etiam ipsi. Quomodo ergo mansiones in domo Patris non aliae, sed ipsae, et sine dubio jam sunt sicut parandae non sunt, et nondum sunt sicut parandae sunt? Quomodo putamus, nisi quomodo etiam propheta praedicat Deum, quia *fecit quae futura sunt* (Isai. xlv. 11)? Non enim ait: Qui facturus est quae futura sunt; sed, *qui fecit quae futura sunt.* Ergo et fecit ea, et facturus est ea. Nam neque facta sunt, si ipse non fecit: neque futura sunt, si ipse non fecerit. Fecit ergo ea praedestinando, facturus est operando. Sicut discipulos quando elegerit, satis indicat Evangelium, tunc utique quando eos vocavit: et tamen ait Apostolus: *Elegit nos ante mundi constitutionem* (Ephes. i. 4): praedestinando utique, non vocando. *Quos autem praedestinavit, illos et vocavit* (Rom. viii. 30): elegit praedestinando ante mundi constitutionem, elegit vocando ante mundi consummationem. Sic et mansiones praeparavit et praeparat; nec alias, sed quas praeparavit, has praeparat, *qui fecit quae futura sunt:* quas praeparavit praedestinando, praeparat operando. Jam ergo sunt in praedestinatione: si quo minus, dixisset, ibo et parabo, id est, praedestinabo. Sed quia nondum sunt in operatione, *et si abiero,* inquit, *et praeparavero vobis locum, iterum venio et accipiam vos ad me ipsum.*

He goes and provides them in the sense in which they are to be, He will on His coming again receive His own to Himself, that where He is, they may also be. How then can it be said of one and the same set of mansions in the Father's House, that at this moment they exist in a sense which precludes the necessity of providing them, and at the same time that they do not yet exist in the sense in which they must be provided? How else indeed but in the sense in which the prophet speaks of God as having already *made things which are yet to be* (Is. xlv. 11)? For he does not say, "who is about to make things which are to be," but, *who hath made things which are to be.* So in one sense He has made them, and in another sense He is going to make them. For it is not true either that they have been made, except so far as He has made them; or that they are going to be, except so far as He shall make them. So then He has made them by predestination; He is going to make them by actual realization.

Similarly the Gospel clearly shews that the moment of His choosing the disciples was precisely that in which He called them; and yet the Apostle says, *He chose us before the foundation of the world* (Eph. i. 4)—plainly, chose by predestining, not by calling us. *But whom He predestinated, them He also called* (Rom. viii. 30); He chose them by predestinating them before the world's beginning, He chose them by calling them before its close. So also those mansions He has prepared and is preparing; not different ones, but those which He has already prepared is He now preparing, *who hath made things which are yet to be;* mansions which He has prepared by predestination, He is preparing by actual realization. Thus they already exist in God's predestination; else He would have said "I will go and will provide them," that is, "I will predestinate." But because they are not yet in actual realization He says, *And if I go away and prepare a place for you, I come again and will receive you unto Myself.*

2. Parat autem quodam modo mansiones, mansionibus parando mansores. Quippe cum dixerit, *in domo Patris mei mansiones multae sunt;* quid putamus esse domum Dei, nisi templum Dei? Quod autem sit, interrogetur Apostolus et respondeat: *Templum enim Dei sanctum est, quod estis vos* (1 Cor. iii. 17). Hoc est etiam regnum Dei, quod Filius traditurus est Patri: unde dicit idem Apostolus: *Initium Christus, deinde qui sunt Christi in praesentia ejus: deinde finis, cum tradiderit regnum Deo et Patri* (1 Cor. xv. 23, 24): id est, quos redemit sanguine suo, tradiderit contemplando etiam Patri suo. Hoc est regnum coelorum, de quo dicitur: *Simile est regnum coelorum homini seminanti bonum semen in agro suo. Bonum autem semen, hi sunt filii regni:* qui etsi nunc habent permixta zizania, *mittet* in fine Rex ipse *angelos suos, et colligent de regno ejus omnia scandala. Tunc justi fulgebunt sicut sol, in regno Patris sui* (Matth. xiii. 24, 38—43). Regnum fulgebit in regno, cum regno venerit regnum, quod nunc oramus et dicimus: *Veniat regnum tuum* (ib. vi. 10). Nunc ergo jam regnum vocatur, sed adhuc convocatur: si enim regnum non vocaretur, *colligent de regno ejus omnia scandala,* non diceretur. Sed nondum regnat hoc regnum. Proinde sic jam est regnum, ut cum de illo collecta fuerint omnia scandala, tunc perveniat ad regnum: ut non solum regni nomen, sed etiam regnandi habeat potestatem. Huic quippe regno ad dexteram stanti in fine dicetur: *Venite, benedicti Patris mei, percipite regnum* (Matth. xxv. 34): id est, qui regnum eratis et non regnabatis, venite, regnate: ut quod in spe fueratis, etiam in re esse possitis. Haec ergo domus Dei, hoc templum Dei, hoc regnum Dei regnumque

2. Now He prepares the mansions in a certain sense by preparing occupants for them. For surely when He says *in my Father's house are many mansions* we must understand the house of God to be naught other than the temple of God. And what that is, ask the Apostle and hear him answer: *For the temple of God is holy, which temple are ye* (1 Cor. iii. 17). Likewise it is the kingdom of God, which the Son is to deliver up to the Father; whence the same Apostle says, *Christ the beginning, then they that are Christ's in His appearing: then the end, when He shall have delivered up the kingdom to God, even the Father* (1 Cor. xv. 23, 24); that is, delivered up those whom He hath purchased with His blood to gaze upon His Father also. This is that kingdom of heaven of which it is said, *The kingdom of heaven is like unto a man sowing good seed in his field. Now the good seed are the children of the kingdom*, and though they are mixed with tares, the king in the end *will* Himself *send His angels and they shall gather out of His kingdom all things that offend. Then shall the righteous shine forth as the sun in the kingdom of their Father* (Mt. xiii. 24, 38—43). The kingdom shall shine forth in the kingdom, when the kingdom comes to its kingdom, even as now we pray, saying, *Thy kingdom come* (ib. vi. 10). Therefore though it is even now called a kingdom, it is still only being called together; for if it were not called a kingdom, it would not be said, *they shall gather all things that offend out of His kingdom.* But this kingdom hath not yet its full kingly state. Hence it is to-day a kingdom which shall hereafter reach a kingly state, when out of it have been gathered all things that offend; that it may enjoy not only the royal name but royal power. Yea, to this kingdom, standing at His right hand, it will be said at the last, *Come, ye blessed of My Father, receive the kingdom* (Mt. xxv. 34); come, ye who were a kingdom but did not reign as kings, come, reign; that ye may now become in fact that which ye were of old in hope. So then this house of God, this temple of God, this kingdom

coelorum adhuc aedificatur, adhuc fabricatur, adhuc paratur, adhuc congregatur. In illo erunt mansiones, sicut eas adhuc parat Dominus: in illo jam sunt, sicut praedestinavit jam Dominus.

3. Sed quid est quod ut praepararet abiit, cum profecto nos ipsos praepararet, quod non faciet si reliquerit? Agnosco, Domine, ut possum: nimirum illud significas, quia ut parentur istae mansiones, vivere debet *justus ex fide* (Rom. i. 17). Qui enim a Domino peregrinatur, opus habet ex fide vivere; quia per hanc ad speciem contemplandam paratur. *Beati* enim *mundo corde, quia ipsi Deum videbunt* (Matth. v. 8): et, *Fide mundat corda eorum* (Act. xv. 9). Illud in Evangelio, hoc in apostolorum Actibus legitur. Fides autem, qua eorum qui Deum visuri sunt, quamdiu peregrinantur, corda mundantur, quod non videt credit: nam si vides, non est fides. Credenti colligitur meritum, videnti redditur praemium. Eat ergo Dominus et paret locum; eat ne videatur, lateat ut credatur. Tunc enim locus paratur, si ex fide vivatur. Creditus desideretur, ut desideratus habeatur: desiderium dilectionis, praeparatio est mansionis. Ita, Domine, para quod paras: nos enim tibi paras, et te nobis paras; quoniam locum paras, et tibi in nobis, et in te nobis. Tu enim dixisti: *Manete in me, et ego in vobis* (Joan. xv. 4). Quantum quisque fuerit particeps tui, alius minus, alius amplius, haec erit diversitas praemiorum pro diversitate meritorum: haec erit multitudo mansionum pro disparilitate mansorum; sed tamen omnium in aeternitate vivorum et sine fine beatorum. Quid est quod vadis? Quid est quod venis? Si bene te intelligo, nec unde vadis, nec

of God and kingdom of heaven, is still in building, still in fashioning, still in preparation, still in gathering. In it there will be mansions as the Lord is still preparing them; in it there are already mansions as the Lord hath foreordained them.

3. But how can it be that He went away to make preparation, since assuredly it is ourselves that He was to prepare and this He will never do if He desert us? I take Thy meaning, Lord, as best I may; Thou surely meanest by this, that for the due preparation of those mansions, *the just* must *live by faith* (Rom. i. 17). For he that is absent from the Lord must live by faith; because through this he is prepared to look upon His Face. For *blessed are the pure in heart, for they shall see God* (Mt. v. 8); and, *by faith He purifies their hearts* (Acts xv. 9). The former text is in the Gospel, the latter in the Acts of the Apostles. Now faith, by which the hearts of those are cleansed who shall see God even while they are absent from Him, believes that which it sees not; for seeing is not believing. Faith earns the blessing, sight reaps the reward. So let the Lord go and prepare a place; go, that He be not seen; hide Himself, that He may be believed. The place *is* being prepared, if we live by faith.

Let belief in it beget longing love for it, that love may win possession. Love's longing is the dwelling's preparation. Go then, Lord, prepare what Thou preparest; for Thou preparest us for Thee and Thyself for us; Thou preparest a place both for Thyself in us, and for us in Thyself. For Thou hast said, *Abide in me, and I in you* (Jn. xv. 4). As each one's share in Thee hath varied, some having more, some less, so the reward shall vary, answering to the varying desert of each; thus the number of the dwellings shall be many to suit the inequality of the inmates, who, nevertheless, all alike enjoy eternity of life and endless bliss. What meaneth it that Thou goest? What, that Thou comest? If I understand Thee right, Thou withdrawest neither from the place from which Thou goest from us, nor from that from which

unde venis, recedis: vadis latendo, venis apparendo. Sed nisi maneas regendo, ut proficiamus bene vivendo; quomodo parabitur locus, ubi possimus manere perfruendo? Haec de verbis quae recitata sunt evangelicis, satis dicta sint, quousque ait Dominus: *Iterum venio, et accipiam vos ad me ipsum.* Quid autem sit quod sequitur, *ut ubi ego sum, et vos sitis: et quo ego vado scitis, et viam scitis* (Joan. xiv. 3, 4); post interrogationem quae sequitur a discipulo factam, tamquam per eum et nos interrogemus, melius audiemus opportuniusque tractabimus.

TRACTATUS LXIX.

In id quod Dominus dicit: *Et quo ego vado scitis, et viam scitis:* usque ad id: *Nemo venit ad Patrem nisi per me* (xiv. 4—6).

1. Nunc est, dilectissimi, ut quantum valemus, intelligamus de verbis Domini posterioribus priora et consequentibus praecedentia, in eo quod audistis apostolo Thomae interroganti esse responsum. Dixerat enim superius Dominus, cum de mansionibus loqueretur, quas et esse dixit in domo Patris sui, et ire se ut praepararet eas; ubi intelleximus et esse jam mansiones ipsas in praedestinatione, et praeparari eas, cum eorum qui ibi mansuri sunt per fidem corda mundantur, quoniam ipsa Dei domus ipsi sunt: et quid est aliud manere in domo Dei, quam esse in populo Dei, cum idem populus est in Deo et Deus in eo? hoc ut praepararet, Dominus abiit; ut

Thou comest to us. Thou goest by concealing, and comest by revealing Thyself. But unless Thou abide with us by ruling us so that we advance by well-doing, how shall there be a place prepared for us to dwell in and enjoy?

Let what has been said suffice for what we have heard read from the Gospel record as far as where the Lord says, *I come again, and will receive you unto Myself.* But the meaning of the next words, *that where I am, there ye may be also; and whither I go ye know, and the way ye know* (Jn. xiv. 3, 4), that we shall be in better mood to hear and in better position to handle, when the question following has been asked by the disciple, whose enquiry we may take to express our own.

HOMILY LXIX.

On the Lord's words, *And whither I go ye know, and the way ye know*, as far as, *No man cometh unto the Father but by Me* (xiv. 4—6).

1. Our present duty, my beloved, is to try to understand, as best we can, the Lord's earlier from His later utterance, His previous words from those that follow, in the reply which ye heard given to the Apostle Thomas when he asked his question. For the Lord had said above, when speaking of the mansions which He said were already in His Father's house, which yet He was going to prepare, whereby we learnt both that those very mansions already exist in God's predestination and also are in preparation by the cleansing through faith of the hearts of those who are to dwell therein, because they are themselves the very house of God—and what else is dwelling in the house of God but belonging to God's people, since His people are in God and God in them? It was to prepare this that the Lord went hence, that by

credendo in eum qui non videtur, ea quae in specie semper futura est, nunc per fidem mansio praeparetur: propter hoc ergo dixerat: *Et si abiero et praeparavero vobis locum, iterum venio et accipiam vos ad me ipsum, ut ubi ego sum et vos sitis: et quo ego vado scitis et viam scitis.* Ad haec *dicit ei Thomas: Domine, nescimus quo vadis, et quomodo possumus viam scire?* Utrumque illos Dominus dixerat scire, utrumque dicit iste nescire, et locum quo itur, et viam qua itur. Sed nescit ille mentiri: ergo isti sciebant, et scire se nesciebant. Convincat eos jam scire, quod se putant adhuc usque nescire. *Dicit ei Jesus: Ego sum via, et veritas, et vita.* Quid est, fratres? Ecce audivimus discipulum interrogantem, audivimus et Magistrum docentem: et nondum capimus, etiam post vocem sonantem, sententiam latitantem. Sed quid non possumus capere? Numquid poterant ei dicere apostoli ejus cum quibus loquebatur: Nescimus te? Proinde si eum sciebant, et via ipse est, viam sciebant; si eum sciebant, et veritas ipse est, veritatem sciebant; si eum sciebant, et vita ipse est, vitam sciebant. Ecce scire convicti sunt, quod se scire nesciebant.

2. Quid igitur et nos in isto sermone non cepimus? Quid putatis, fratres mei, nisi quia dixit: *Et quo vado scitis, et viam scitis?* Et ecce cognovimus quod sciebant viam, quia sciebant ipsum qui est via; sed via est qua itur; numquid via est et quo itur? Utrumque autem illos dixerat scire, et quo vadit et viam. Opus ergo erat, ut diceret, *Ego sum via*, ut ostenderet eos, quia eum scirent, viam scire quam putaverunt se nescire; quid autem opus erat ut diceret, *Ego sum via, et*

faith in Him who is not seen, faith may prepare the mansion which the future hides from present sight—therefore He had said, *And if I go away and prepare a place for you, I come again and will receive you unto Myself, that where I am, there ye may be also; and whither I go, ye know, and the way ye know.* Upon this, *Thomas saith unto Him, Lord, we know not whither Thou goest, and how can we know the way?* The Lord had said that they knew both, Thomas declared that they knew neither—neither the journey's goal nor the way to it. But the Lord cannot lie; they therefore knew, and knew not that they knew. Hear Him prove that they already know that which they think that up to that moment they do not know. *Jesus saith unto him, I am the Way, and the Truth, and the Life.* What is this, my brethren? Lo, we have heard the disciple ask, we have heard the Master teach him; yet, though the voice has sounded in our ears, we do not yet take in the thought that lies concealed. But what is it that we fail to grasp? Could His disciples with whom He was speaking say to Him: "We know Thee not"? Then if they knew Him and He is the Way, they knew the Way; if they knew Him, and He is the Truth, they knew the Truth; if they knew Him, and He is the Life, they knew the Life. So they stand convinced of knowing what they knew not that they knew.

2. What is it then in that discourse that we as well as they have failed to grasp? What do you think it can be, my brethren, other than the words, *And whither I go ye know, and the way ye know*? And now, look you, we have learned that they knew the way, because they knew Him who is the Way. But the way is that by which we go; is the way also the point to which we move? Now He had said that they knew both—whither He was going and the way. There was need then for Him to say, *I am the Way*, to shew them that, knowing Him, they knew the way they thought they did not know; but what need was there to say, *I am the*

veritas, et vita, cum via cognita qua iret, restaret nosse quo iret; nisi quia ibat ad veritatem, ibat ad vitam? Ibat ergo ad se ipsum per se ipsum. Et nos quo imus, nisi ad ipsum; et qua imus, nisi per ipsum? Ipse igitur ad se ipsum per se ipsum; nos ad ipsum per ipsum: imo vero et ad Patrem et ipse et nos. Nam et de se ipso alibi dicit: *Ad Patrem vado* (Joan. xvi. 10); et hoc loco propter nos, *nemo,* inquit, *venit ad Patrem, nisi per me* (ib. xiv. 6). Ac per hoc et ipse per se ipsum et ad se ipsum et ad Patrem, et nos per ipsum et ad ipsum et ad Patrem. Quis haec capit, nisi qui spiritaliter sapit? Et quantum est quod hic capit, etiamsi spiritaliter sapit? Fratres, quid a me ista vobis vultis exponi? Cogitate quam excelsa sint. Videtis quid sim, video quid sitis: in omnibus nobis *corpus quod corrumpitur aggravat animam, et deprimit terrena inhabitatio sensum multa cogitantem* (Sap. ix. 15). Putamusne possumus dicere: *Ad te levavi animam meam, qui habitas in coelo* (Psal. cxxii. 1)? Sed sub tanto pondere ubi *ingemiscimus gravati* (2 Cor. v. 4), quomodo levabo animam meam, nisi mecum levet qui posuit pro me suam? Dicam ergo quod possum, capiat vestrum qui potest. Quo donante dico, eo donante capit qui capit, et eo donante credit qui nondum capit. *Nisi* enim *credideritis,* inquit propheta, *non intelligetis* (Isai. vii. 9).

3. Dic mihi, Domine meus, quid dicam servis tuis conservis meis? Thomas apostolus ut te interrogaret, habuit te ante se; nec tamen intelligeret te, nisi haberet in se; ego interrogo te, quia te scio esse super me: interrogo autem in quantum possum super me effundere animam meam, ubi non

Way, and the Truth, and the Life, seeing that, now that they knew the way by which He went, they only had to learn His goal, if it was not that He was going to the Truth, to the Life? He was going therefore to Himself through Himself. And we, whither do we go except to Him; and which way go we save by Him? He to Himself then goeth through Himself, and we to Him through Him; nay, rather, to the Father also go we, both He and we. For concerning Himself He saith elsewhere, *I go to the Father* (Jn. xvi. 10), and in this passage for our sake He saith, *No man cometh to the Father but by Me.* Accordingly He Himself goeth through Himself both to Himself and to the Father; and we also through Him both to Him and to the Father. Who but he that is spiritually minded receiveth this? And how much doth even such an one receive? Brethren, why would you have me explain these things to you? Consider how lofty they are. Ye see what I am, I see what ye are; in all of us *a corruptible body weigheth down the soul, and the earthy habitation lieth heavy on the mind that museth upon many things* (Wisd. ix. 15). Do you think we can say, *To Thee have I lifted up my soul, O Thou that dwellest in the heavens* (Ps. cxxiii. 1)? How shall I, oppressed by such a weight, under which *we groan, being burdened* (2 Cor. v. 4), lift up my soul, unless He lift it up with me, who for me laid down His own? Let me speak then, as best I can; and let each of you who can, comprehend it. It is by His gift that I speak, by His gift that he comprehends who does comprehend, and by His gift that he who does not yet comprehend believes. For, *except ye believe*, the prophet says, *ye shall not understand* (Is. vii. 9).

3. Tell Thou me, my Lord, what to tell Thy servants and my fellow-servants. The Apostle Thomas had Thee before his eyes to question Thee; yet for all that, he had not understood Thee, had he not had Thee in his heart: I question Thee, because I know Thee to be high above me; I question Thee in so far as I am able to pour out my soul on high

sonantem et tamen docentem audiam te. Dic mihi, obsecro, quomodo vadis ad te? Numquidnam ut venires ad nos, reliqueras te: maxime quia non a te ipso venisti, sed Pater te misit? Scio quidem quod te exinanisti, sed quia formam servi accepisti (Philip. ii. 7), non quia formam Dei vel ad quam redires dimisisti, vel quam reciperes amisisti; et tamen venisti, et non solum usque ad carnales oculos, verum etiam usque ad manus hominum pervenisti. Quomodo, nisi in carne? Per hanc venisti manens ubi eras, per hanc rediisti non relinquens quo veneras. Si ergo per hanc venisti et rediisti; per hanc procul dubio non solum nobis es qua veniremus ad te, verum etiam tibi qua venires et redires via fuisti. Cum vero ad vitam, quod es ipse, iisti; eandem profecto carnem tuam de morte ad vitam duxisti. Aliud quippe Dei Verbum est, aliud homo: sed *Verbum caro factum est,* id est homo. Non itaque alia Verbi, alia est hominis persona, quoniam utrumque est Christus una persona: ac per hoc quemadmodum caro cum mortua est, Christus est mortuus; et cum caro sepulta est, Christus est sepultus: sic enim *corde credimus ad justitiam, sic ore confessionem facimus ad salutem* (Rom. x. 10): ita cum caro a morte venit ad vitam, Christus venit ad vitam. Et quia Verbum Dei Christus est, Christus est vita. Ita miro quodam et ineffabili modo, qui nunquam dimisit vel amisit se ipsum, venit ad se ipsum. Venerat autem, ut dictum est, per carnem Deus ad homines, veritas ad mendaces: *Deus* enim *verax, omnis autem homo mendax* (Rom. iii. 4). Cum itaque ab hominibus abstulit, atque illuc ubi nemo mentitur, carnem suam levavit; idem ipse, quia Verbum caro factum est, per se ipsum, id est, per carnem, ad veritatem, quod est ipse, remeavit. Quam quidem veritatem, quamvis inter mendaces, et in morte servavit: aliquando enim Christus fuit mortuus, sed nunquam fuit falsus.

where, though I may not hear Thee speak, I hear Thee teach. Tell me, I beseech Thee, how goest Thou to Thyself? It cannot be that Thou didst leave Thyself to come to us, for of a truth Thou camest not from Thyself, but the Father sent Thee. I know that Thou didst empty Thyself, but it was by taking the form of a servant (Phil. ii. 7), not by giving up the form of God to return to it again, nor by losing it to receive it back again; and yet Thou didst come not only within the scope of eyes of flesh, but even within the touch of human hands. How, but in the flesh? By means of flesh Thou camest, yet remaining where Thou wast; by the same means Thou didst return, still abiding whither Thou hadst come. If then by this means Thou didst come and go, by the same means Thou surely wast the Way, not only for us to come to Thee, but also for Thyself to come and to return again. And when Thou didst go to Life, which is Thyself, Thou didst raise that same flesh of Thine from death to life. The Word of God indeed is one thing, man another; but *the Word became flesh*, i.e. man. And so there are not two persons, one of the Word and the other of man, for Christ who is but one Person, is both; and therefore just as when the flesh died, Christ died; when the flesh was buried, Christ was buried (for so *we believe with the heart unto righteousness and with the mouth make confession unto salvation*, Rom. x. 10), so when the flesh came to life from death, Christ came to life. And because the Word of God is Christ, Christ is Life. Thus in some marvellous and unspeakable way He, who never gave up or lost Himself, came to Himself. But God, as has been said, had come to men through flesh, the truth to liars; for *God is true, but every man a liar* (Rom. iii. 4). When then He removed His flesh from men and raised it up to that place where no liar is, He Himself, in that the Word was made flesh, returned through Himself, that is, through flesh, to the Truth, which is Himself; which Truth, albeit among liars, He kept in death itself; for Christ died once, but never was He false.

4. Accipite quamvis diversum et longe impar exemplum, tamen utcunque ad intelligendum Deum, ex his quae propius subjecta sunt Deo. Ecce ego ipse, quantum attinet ad animum meum, cum hoc sim quod estis et vos, si taceo, apud me ipsum sum: si autem loquor vobis quod intelligatis, quodam modo ad vos procedo, nec me relinquo, sed et ad vos accedo, et non recedo unde procedo. Cum autem tacuero, quodam modo ad me redeo; et quodam modo vobiscum maneo, si tenueritis quod audistis in sermone quem dico. Si hoc potest imago quam fecit Deus, quid potest non a Deo facta, sed ex Deo nata imago Dei Deus: cujus illud, quo ad nos egressus est, et in quo a nobis regressus est, corpus, non sicut meus elapsus est sonus, sed manet ibi ubi jam non moritur, et *mors ei ultra non dominabitur* (Rom. vi. 9)? Multa de his evangelicis verbis adhuc dici fortasse poterant et debebant: sed non sunt corda vestra spiritalibus cibis quamlibet suavibus oneranda: maxime quia *spiritus promptus est, caro autem infirma* (Matth. xxvi. 41).

TRACTATUS LXX.

De eo quod Dominus ait: *Si cognovissetis me, et Patrem meum utique cognovissetis*, usque ad id: *Non credis, quia ego in Patre, et Pater in me est?* (xiv. 7—10).

1. Verba sancti Evangelii, fratres, ita recte intelliguntur, si cum superioribus reperiuntur habere concordiam: convenire enim debent praecedentia consequentibus, quando veritas loquitur. Superius dixerat Dominus: *Et si abiero, et prae-*

4. Take an instance, remote indeed and far inferior, yet not unapt to teach us about God, from a sphere of things that touches the divine. Take my own case and the operations of my mind; being as I am the same as you yourselves, I abide with myself so long as I hold my peace; but if I speak and make you understand, I do in a certain sense go forth to you without leaving myself, and approach you without quitting the place whence I go forth. And when I cease speaking I return in some sort to myself; and yet in some sort abide with you, if ye remember what ye heard in my discourse. If the image which God made is capable of this, how much more the image of God not made by God but begotten by God, even God's very Self! since that bodily form by which He came forth to us and in which He went away again from us has not, like the sound of my words, passed away, but abideth there where it henceforth dieth no more and *death shall have no more dominion over it* (Rom. vi. 9). I do not doubt that much might and should still be said upon these words of the Gospel; but your hearts must not be overcharged with spiritual food, however sweet; the more so as *the spirit is willing, but the flesh is weak* (Mt. xxvi. 41).

HOMILY LXX.

From the Lord's words, *If ye had known Me, ye would surely have known My Father also*, as far as, *Believest thou not that I am in the Father, and the Father in Me?* (xiv. 7—10).

1. We have reached the true meaning of a passage in the Holy Gospel, brethren, when we find that it agrees with previous utterances, for antecedent is bound to match conclusion when it is the Truth that speaks. Now the Lord had

paravero vobis locum, iterum venio, et accipiam vos ad me ipsum, ut ubi ego sum, et vos sitis; deinde addiderat: *Et quo ego vado scitis, et viam scitis;* nihilque aliud ostendit esse quod dixit, nisi quia ipsum sciebant. Quid ergo esset ire ad se ipsum per se ipsum, quod etiam discipulis praestat ut eant ad ipsum per ipsum, ut potuimus pristino sermone jam diximus. Quod itaque ait: *Ut ubi ego sum, et vos sitis,* ubi erant futuri nisi in ipso? Ac per hoc est etiam ipse in se ipso, et ideo ibi illi ubi et ipse, id est, in ipso. Ipse est igitur vita aeterna in qua futuri sumus, cum acceperit nos ad se: et ipsa vita aeterna quod ipse est in ipso est, ut ubi est ipse, et nos simus, hoc est, in ipso. *Sicut enim habet Pater vitam in semetipso,* et utique non aliud est vita quam habet, nisi quod est ipse qui hanc habet: *sic dedit Filio habere vitam in semetipso* (Joan. v. 26), cum ipse sit eadem vita quam habet in semetipso. Numquid autem nos vita, quod est ipse, hoc erimus, cum in illa vita, hoc est in ipso esse coeperimus? Non utique, quia ipse exsistendo vita habet vitam, et ipse est quod habet, et quod vita est in ipso, ipse est in se ipso: nos autem non ipsa vita, sed ipsius vitae particeps sumus; atque ita ibi erimus, ut in nobis ipsis non quod ipse est esse possimus, sed nos ipsi non vita ipsum habeamus vitam, qui se ipsum habet vitam, eo quod ipse sit vita. Denique ipse et in se ipso est immutabiliter, et in Patre inseparabiliter: nos vero cum in nobis ipsis esse voluissemus, ad nos ipsos turbati sumus; unde illa vox est: *Ad me ipsum turbata est anima mea* (Psal. xli. 7): atque in deterius commutati, neque id quod fuimus manere potuimus. Cum autem per ipsum venimus ad Patrem, sicut ait: *Nemo venit ad Patrem nisi per me:* manentes in illo, nec a Patre nos quisquam poterit separare, nec ab illo.

previously said, *And if I go away, and prepare a place for you, I come again, and will receive you unto Myself, that where I am, there ye may be also*; then He had added, *And whither I go ye know, and the way ye know*; and He shewed that the simple meaning of His words was that they knew Him. What He meant then by "going to Himself through Himself" (which thing—coming to Him through Him—He likewise offers His disciples) we explained to you as best we could in a former discourse. And with regard to His words, *that where I am, there ye may be also*, where were they to be except in Him? Consequently both He is in Himself, and they must needs be where He is, that is, in Himself. He therefore is the eternal life which is to be our lot, when He shall have received us unto Himself; and that life eternal which He is, is in Him, that where He is we too may be, that is, in Him. *For as the Father hath life in Himself* and assuredly the life He hath is none other than what He is who hath it; *so hath He given to the Son to have life in Himself* (Jn. v. 26), being Himself the life which He hath in Himself. But shall we be what He is, namely life, when we begin existence in that life, that is, in Him? No indeed, because He, being life, hath life by the mere fact of His existence, and is Himself that which He hath—and life in Him is simply Himself in Himself; but we are not life, but partakers of His life; we shall be in life indeed, but we can never be in ourselves what He is; we who are not life ourselves shall have Him as our life, who hath Himself as life because He is life. Lastly, He is both in Himself unchangeably and in the Father inseparably; but we, whenever we tried to be in ourselves we were troubled at ourselves—whence that cry, *My soul was troubled at myself* (Ps. xlii. 6)—and changing from bad to worse we could not even remain what we were. But when we come to the Father by Him, as He saith *No man cometh unto the Father but by Me*, by abiding in Him none shall be able to separate us either from the Father or from Him.

2. Connectens itaque consequentia praecedentibus, *Si cognovistis me*, inquit, *et Patrem meum utique cognovistis.* Hoc est quod ait: *Nemo venit ad Patrem nisi per me.* Deinde subjungit: *Et amodo cognoscetis eum, et vidistis eum.* Sed Philippus unus ex apostolis, quid audierit non intelligens, *Domine*, inquit, *ostende nobis Patrem, et sufficit nobis.* Cui Dominus, *Tanto*, inquit, *tempore vobiscum sum, et non cognovistis me, Philippe? Qui videt me, videt et Patrem.* Ecce increpat quod tanto tempore cum ipsis erat, et non cognoscebatur. Nonne ipse dixerat: *Et quo ego vado scitis, et viam scitis:* et se nescire dicentes, eos haec scire convicerat, addendo atque dicendo: *Ego sum via, veritas et vita?* Quomodo nunc dicit: *Tanto tempore vobiscum sum, et non cognovistis me:* cum profecto et quo iret, et viam scirent, non ob aliud nisi quod ipsum utique scirent? Sed facile ista solvitur quaestio, si dicamus, quod eum aliqui eorum sciebant, aliqui nesciebant, atque in his qui nesciebant et Philippus erat; ut quod ait: *Et quo ego vado scitis, et viam scitis*, illis dixisse intelligatur qui sciebant; non Philippo cui dictum est: *Tanto tempore vobiscum sum, et non cognovistis me, Philippe?* His ergo qui Filium jam noverant, etiam illud de Patre dictum est: *Et amodo cognoscetis eum et vidistis eum:* dictum est enim propter omnimodam similitudinem, quae illi cum Patre est, ut ideo amodo dicerentur nosse Patrem, quia noverant similem Filium. Ergo jam sciebant Filium, etsi non omnes, certe quidam eorum quibus dicitur: *Et quo vado scitis, et viam scitis:* ipse est enim via. Sed Patrem nesciebant, ideo audiunt: *Si cognovistis me, et Patrem meum cognovistis:* per

2. So then linking the words which follow with what went before, *If ye have known Me*, He saith, *ye have surely known My Father also.* This is what He means by *No man cometh to the Father but by Me.* Then He adds, *And from henceforth ye shall know Him and ye have seen Him.* But said Philip, one of the Apostles, not understanding what he heard, *Lord, shew us the Father, and it sufficeth us.* To whom the Lord replied, *Have I been so long time with you, and dost thou not know Me, Philip? he that seeth Me seeth the Father also.* He is complaining that though He was so long with them, He was yet not known of them. Had He not Himself said, *And whither I go ye know, and the way ye know*, and, when they said they did not know, had proved that they did know, by going on to say, *I am the way, the truth and the life*? How can He now say, *Have I been so long time with you and have ye not known Me?* when most certainly they knew both whither He was going and the way, for the simple reason that they assuredly knew Him? The question is easily answered if we may say that some of them knew Him and some did not and that Philip was of these last, so that the words, *And whither I go ye know and the way ye know*, may be understood to be spoken to those that knew, and not to Philip to whom He said, *Have I been so long time with you and dost thou not know me, Philip?* It is to those then who already knew the Son that the further words concerning the Father were spoken, *And from henceforth ye shall know Him, and have seen Him;* they were spoken because of the perfect likeness which there is between Him and the Father, so that they might henceforth be said to know the Father because they knew the Son who is like Him. Already then some of them at least, though not all, did know the Son; those, I mean, to whom it is said, *And whither I go ye know, and the way ye know;* for He is the way. But they knew not the Father, and therefore they were told, *If ye have known Me, ye have known My Father also*, yea, known Him through Me. I

me utique et illum. Alius enim ego sum, alius ille. Sed ne putarent dissimilem, *Et amodo*, inquit, *cognoscetis eum, et vidistis eum.* Viderunt enim ejus simillimum Filium, sed admonendi fuerant talem esse etiam Patrem quem nondum videbant, qualis est Filius quem videbant. Et ad hoc valet quod postea Philippo dicitur: *Qui videt me, videt et Patrem.* Non quod ipse esset Pater et Filius, quod in Sabellianis, qui vocantur etiam Patripassiani, catholica fides damnat: sed quod tam similes sint Pater et Filius, ut qui unum noverit, ambos noverit. Solemus enim de simillimis duobus ita loqui eis qui unum illorum vident et qualis est alius volunt nosse, ut dicamus, Vidistis istum, illum vidistis. Sic ergo dictum est: *Qui me videt, videt et Patrem:* non utique ut ipse sit Pater qui Filius, sed quod a Patris similitudine in nullo prorsus discrepet Filius. Nam nisi duo essent Pater et Filius, non dictum esset, *Si cognovistis me, et Patrem meum cognovistis.* Utique enim, quia *nemo*, inquit, *venit ad Patrem nisi per me; si cognovistis me, et Patrem meum cognovistis:* quoniam ego per quem venitur ad Patrem, perducam vos ad eum, ut ipsum etiam cognoscatis. Sed quoniam illi sum omnino simillimus, *amodo cognoscetis eum,* cum cognoscetis me: *et vidistis eum,* si *oculis cordis* (Eph. i. 18) vidistis me.

3. Quid ergo est quod dicis, Philippe: *Ostende nobis Patrem, et sufficit nobis?* *Tanto,* inquit, *tempore vobiscum sum, et non cognovistis me, Philippe? Qui videt me, videt et Patrem.* Quod si ad te multum est hoc videre, saltem quod non vides hoc crede. *Quomodo* enim *dicis,* inquit, *ostende nobis Patrem?* Si me vidisti qui omnimodo similis sum, vidisti illum cui similis sum. Quod si videre non potes,

am one Person, He is another. But that they may not think Him unlike, He adds, *And from henceforth ye shall know Him and have seen Him.* They saw one very like to Him, His Son, but had to be instructed that the Father, whom they saw not yet, is even such as is the Son whom they beheld. And this is the import of those later words to Philip, *He who seeth Me, seeth the Father also.* Not that He is both Father and Son, which thing the Catholic faith condemns in the Sabellians or Patripassians as they are called; but because Father and Son are so alike that he who knows the one knows both. When two men are very much alike, in speaking of them to those who see the one and wish to know what kind the other is, we are wont to say, If you have seen the one, you have seen the other. In this sense then it is said, *He that hath seen Me hath seen the Father*, not of course that He who is Son is likewise Father, but because the Son is in all respects the perfect likeness of the Father. For unless the Father and the Son were two it would not have been said, *If ye have known Me, ye have known My Father also.* For He says, you know, that *no man cometh unto the Father but by Me; if ye have known Me, ye have known My Father also;* since I, by whom men come to the Father, will lead you to Him, that ye may know Him also. But because I am altogether like to Him, *from henceforth ye shall know Him*, as soon as ye shall know Me; *and ye have seen Him*, if *with the eyes of your heart* (Eph. i. 18) ye have seen Me.

3. What is this then that thou sayest, O Philip, *Shew us the Father, and it sufficeth us*? *Have I*, saith the Lord, *been so long time with you, and have ye not known me, Philip? He that seeth Me, seeth the Father also.* But if it is too hard a thing for thee to see this much, at least believe this which thou seest not. For *how sayest thou*, saith Christ, *shew us the Father?* If thou hast seen Me, who am His perfect likeness in every way, thou hast seen Him whom I am like. But if thou canst not see, *dost thou not* at least *believe that I am in*

non saltem *credis quia ego in Patre et Pater in me est?* Poterat hic dicere Philippus: Video quidem te, et credo simillimum esse Patri; sed numquid arguendus et objurgandus est, qui cum similem videt, etiam illum cui similis est vult videre? Similem quidem novi, sed adhuc alterum sine altero novi; non mihi sufficit, nisi et illum cujus est iste similis noverim. *Ostende* itaque *nobis Patrem, et sufficit nobis.* Sed ideo magister discipulum arguebat, quoniam cor postulantis videbat. Tamquam enim melior esset Pater quam Filius, ita Philippus Patrem nosse cupiebat: et ideo nec Filium sciebat, quo melius esse aliquid credebat. Ad hunc sensum corrigendum dictum est, *Qui videt me, videt et Patrem. Quomodo tu dicis, Ostende nobis Patrem?* Video quomodo tu dicas: non alterum quaeris videre similem, sed illum putas esse meliorem. *Non credis quia ego in Patre, et Pater in me est?* Cur in similibus distantiam cupis cernere? cur inseparabiles separatim desideras nosse? Deinde non ad solum Philippum, sed ad eos pluraliter loquitur, quae non sunt in angustias coarctanda, ut adjuvante ipso diligentius exponantur.

TRACTATUS LXXI.

In id quod Dominus dicit: *Verba quae ego loquor vobis, a me ipso non loquor,* usque ad id: *Si quid petieritis Patrem in nomine meo, hoc faciam* (xiv. 10—14).

1. Audite auribus, accipite mentibus, dilectissimi, loquentibus quidem nobis, sed ipso docente qui non recedit a nobis. Dominus dicit, quod modo cum legeretur audistis: *Verba*

the Father, and the Father in Me? Here Philip might answer, I do indeed see Thee, and believe Thee to be altogether like the Father; but is he to be reproved and blamed, who, when he sees one like another, wishes to see the other whom he is like? I know the likeness, but as yet I do but know the one without the other; I am not satisfied unless I also know him whom he is like. *Shew us* then *the Father, and it sufficeth us.* But the reason why the Master rebuked the enquiry of the disciple was because He read his heart. For Philip asked to know the Father, as though the Father were better than the Son; and hence he did not even know the Son, because he deemed there could be aught better than He. To correct this thought Christ said, *He that seeth Me seeth the Father also. How sayest thou, shew us the Father?* I see the motive of thy demand; thou dost not seek to see the other who is like to Me, thou thinkest that He is better than I. *Believest thou not that I am in the Father, and the Father in Me?* Why wouldest thou discover a difference in them that are alike? Why desirest thou to know apart those that may not be parted? His next utterance, which is addressed not now to Philip by himself but to the whole body of disciples, does not allow of summary compression, but requires to be set forth with His help, and all the care we can bestow.

HOMILY LXXI.

On the Lord's words: *The words that I speak unto you, I speak not of Myself,* as far as: *If ye shall ask the Father anything in My name I will do it* (xiv. 10—14).

1. Lend your ears, open your minds, my dearly beloved, for although I am the speaker, the teacher is the Lord who leaves us not. He says, what ye heard read just now, *The*

quae ego loquor vobis, a me ipso non loquor: Pater autem in me manens ipse facit opera. Ergo et verba opera sunt? Plane ita est. Nam profecto qui proximum loquendo aedificat, bonum opus operatur. Sed quid est, *a me ipso non loquor*, nisi a me ipso non sum qui loquor? Ei quippe tribuit quod facit, de quo est ipse qui facit. Pater enim Deus non est de aliquo, Filius autem Deus est quidem Patri aequalis, sed de Patre Deo. Ideo ille Deus, sed non de Deo; et lumen, sed non de lumine: iste vero Deus de Deo, lumen de lumine.

2. Nam in his duabus sententiis, una qua dictum est, *Non a me ipso loquor;* alia qua dictum est, *Pater autem in me manens ipse facit opera:* singulas tenentes, diversi nobis adversantur haeretici, qui non ex una parte, sed in contraria conantes, a via veritatis exorbitant. Ariani quippe dicunt: Ecce inaequalis est Patri Filius, a se ipso non loquitur. Dicunt Sabelliani contra, id est, Patripassiani: Ecce qui Pater est ipse et Filius; quid enim est, *Pater in me manens ipse facit opera*, nisi in me maneo ego qui facio? Contraria dicitis: sed non eo modo sicut est falsum contrarium vero, sed sicut sunt inter se duo falsa contraria. Errando in diversa istis, in medio est via quam reliquistis. Inter vos ipsos longiore intervallo separati estis, quam ab ipsa via, cujus desertores estis. Vos hinc, vos autem illinc, huc venite: alteri ad alteros transire nolite, sed hinc atque illinc ad nos veniendo, invicem vos invenite. Sabelliani, agnoscite quem praetermittitis; Ariani, aequate quem subditis, et in via vera nobiscum ambulabitis. Est enim quod invicem ex vobis alteri ex alteris admoneri utrique debeatis. Audi, Sabelliane: usque

words that I speak unto you, I speak not of Myself: but the Father that dwelleth in Me, He doeth the works. Are words then likewise works? Clearly they are. For undoubtedly he that by speech edifies his neighbour works a good work. But what meaneth, *I speak not of Myself*, unless, "I that speak am not of Myself"? He attributes what He does to Him from whom He Himself, the doer, is. For the Father is God, not from another; but the Son is God, equal to the Father, but yet from God the Father. Therefore the Father is God, but not from God, light, but not from light; but the Son is God from God, light from light.

2. These two sentences, the one which says, *I speak not of Myself*, and the other which says, *But the Father that dwelleth in Me, He doeth the works*, are severally held and advanced against us by two different sects of heretics, not working together but in opposition to each other, and both wandering wide of the way of truth. The Arians say, Behold, the Son is not equal to the Father; He speaketh not of Himself. The Sabellians, or Patripassians, on the other hand, declare, He who is Father is also Son; for what is meant, they ask, by *The Father that dwelleth in Me, He doeth the works*, but, I that do them dwell in Myself? These are contrary assertions; not contrary in the way in which false is contrary to true, but as two false things are contrary to each other. Ye have lost your way in different directions; the way ye have abandoned lies between you. Ye are further apart from one another than from the very way ye have forsaken. Come you hither, you from this side, and you from that; cross not over to the other's side, but come from this side and from that, and find one another here with us. Sabellians, acknowledge Him ye disregard; Arians, give Him whom ye subordinate His equal rank, and you will both be walking with us in the way of truth. There is a lesson which each of you in turn is bound to learn from the other. Hear, O Sabellian: so certain is it that the Son is not the Father

adeo non ipse Pater, sed alter est Filius, ut eum Arianus inaequalem asserat Patri. Audi, Ariane: usque adeo Filius aequalis est Patri, ut Sabellianus eundem esse dicat et Patrem. Tu adde quem tollis, tu adimple quem minuis, et nobiscum ambo consistitis: quia nec tu tollis, nec tu minuis eum qui et alter est a Patre, ut convincas Sabellianum, et aequalis Patri, ut convincas Arianum. Utrisque enim clamat: *Ego et Pater unum sumus* (Joan. x. 30). Quod ait, *unum*, audiant Ariani; quod ait, *sumus*, audiant Sabelliani: et nec illi aequalem, nec illi alterum negando sint vani. Si ergo quoniam dixit: *Verba quae ego loquor vobis, a me ipso non loquor*, propterea putatur usque adeo imparis potestatis, ut non quod ipse vult faciat: audiatur quod dixit: *Sicut Pater suscitat mortuos et vivificat, sic et Filius quos vult vivificat* (ib. v. 21). Item si quoniam dixit: *Pater in me manens ipse facit opera*, propterea putatur non alius esse Pater, alius ipse; audiatur quod dixit: *Quaecunque Pater facit, haec et Filius similiter facit* (ib. v. 19): et intelligatur non bis unus, sed duo unum. Verum quia sic aequalis alter alteri, ut tamen alter ex altero, ideo non loquitur a semetipso, quia non est a se ipso: et ideo *Pater in* illo *manens facit opera ipse*, quia per quem et cum quo facit, non est nisi ab ipso. Denique adjungit et dicit: *Non creditis quia ego in Patre, et Pater in me est? Alioquin propter opera ipsa credite* (ib. xiv. 11). Antea solus Philippus arguebatur, nunc autem non ibi eum solum fuisse qui esset arguendus

but another, that the Arian maintains Him to be inferior to the Father; and hear, O Arian: so surely is the Son the Father's equal that the Sabellian declares Him to be identical with the Father. Add, thou, Him whom thou omittest; and complete, thou, Him whom thou impairest; so shall ye both stand side by side with us. For you, Arian, as things are, do not disregard, nor do you, Sabellian, impair, Him who is not only different from the Father (a proof against the Sabellian), but also equal to the Father (a proof against the Arian). To both of you He cries: *I and the Father are one* (Jn. x. 30). When He says *one*, let the Arian, when He says *are*, let the Sabellian hearken; and let both alike cease from their folly in denying, the one, that He is different, the other, that He is equal. If then because He said: *The words which I speak unto you, I speak not of Myself*, He is therefore accounted of such inferior power that He doeth not what He Himself wills, hear ye His words: *As the Father raiseth the dead and quickeneth them, so also the Son quickeneth whom He wills* (ib. v. 21). Again, if because He said, *The Father which dwelleth in Me, He doeth the works*, it is therefore thought that the Father is not one and He another, hear His words, *What things soever the Father doeth, these also the Son in like manner doeth* (ib. v. 19), and let it be understood that here we have not one person twice repeated, but two persons joined in one. But because the one is equal to the other and yet the one is from the other, for this cause He speaketh not of Himself, because He is not of Himself; and *the Father that dwelleth in* Him, *He doeth the works*, because He by whom and with whom the Father does them, derives His existence from Him. Finally He goes on to say, *Believe ye not that I am in the Father, and the Father in Me? at least believe Me for the very works' sake* (ib. xiv. 11). Philip only was reproved before; but now it is made clear that he was not the only one there to need reproof. *For the*

ostenditur. *Propter opera*, inquit, *ipsa credite, quia ego in Patre et Pater in me est:* neque enim si separati essemus, inseparabiliter operari ulla ratione possemus.

3. Sed quid est quod sequitur: *Amen, amen dico vobis, qui credit in me, opera quae ego facio, et ipse faciet, et majora horum faciet, quia ego ad Patrem vado; et quaecunque petieritis in nomine meo, haec faciam, ut glorificetur Pater in Filio: si quid petieritis in nomine meo, hoc faciam?* Ergo et illa majora opera se ipsum facturum esse promisit. Non se extollat servus supra Dominum, et discipulus supra Magistrum: majora quam ipse facit dicit eos esse facturos; sed in eis vel per eos se faciente, non ipsis tamquam ex se ipsis. Ei quippe cantatur: *Diligam te, Domine, virtus mea* (Psal. xvii. 2). Sed quae sunt tandem ista majora? An forte quod aegros, ipsis transeuntibus, etiam eorum umbra sanabat (Act. v. 15)? Majus est enim ut sanet umbra quam fimbria. Illud per se, hoc per ipsos, sed tamen utrumque ipse. Verumtamen quando ista dicebat, verborum suorum opera commendabat: sic enim dixerat: *Verba quae ego loquor vobis, a me ipso non loquor, Pater autem in me manens ipse facit opera.* Quae opera tunc dicebat, nisi verba quae loquebatur? Audiebant et credebant illi, et eorundem verborum fructus erat fides illorum: verumtamen evangelizantibus discipulis, non tam pauci quam illi erant, sed gentes etiam crediderunt, haec sunt sine dubitatione majora. Nec tamen ait: Majora horum facietis, ut solos apostolos ea putaremus esse facturos: sed, *Qui credit in me*, inquit, *opera quae ego facio, et ipse faciet, et majora horum faciet.* Itane quicunque credit in Christum,

very works' sake, He saith, *believe ye that I am in the Father and the Father in Me;* for were we separated, by no means could we work inseparably.

3. But what is this which follows, *Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto the Father; and whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son: if ye shall ask any thing in My name, I will do it?* Thus even those greater works He promised He would do Himself. Let not the servant uplift himself above his Lord, nor the disciple above his Master; He says that they shall do greater works than He doeth, but it is He that doeth them in them or else by them, not they themselves as of themselves. To Him we sing, *I will love thee, O Lord, my strength* (Ps. xviii. 1). Now what are these greater works? Was it that, as they passed by, their very shadow healed the sick (Acts v. 15)? It is a greater work for a shadow than for the hem of a garment to have power to heal. He wrought the one work by Himself, the other by their means; yet He wrought both. When however He spake these words, it was the works of His words to which He called attention, for He had said on this wise, *The words which I speak unto you, I speak not of Myself: but the Father that dwelleth in Me, He doeth the works.* What works did He mean then, but the words which He was speaking? The disciples heard and believed, and the fruit of those words was their faith; but when they preached the Gospel, it was no longer a small company, such as they were, that believed, but whole nations: here are without doubt greater works. And He does not say, "Greater than these shall ye do," in such a way that we should think that the Apostles alone would do them, but, *He that believeth on Me, the works that I do shall he do, and greater works than these shall he do.* Doth he then, whosoever believeth on Christ, do what Christ

facit quae Christus, vel majora quam Christus? Non praetereunter ista tractanda sunt, nec debent festinatione praecipitari; sed ea cogit concludendus jam sermo iste differri.

TRACTATUS LXXII.

In eandem lectionem (xiv. 12).

1. Quid sibi velit et quomodo accipiendum sit quod Dominus ait: *Qui credit in me, opera quae ego facio et ipse faciet*, non est facile comprehendere: et cum hoc ad intelligendum difficillimum sit, adjecit aliud difficilius: *Et majora horum faciet.* Quid est hoc? Qui faceret opera quae Christus fecit, non inveniebamus; qui etiam majora faciet, inventuri sumus? Sed dixeramus sermone pristino quia majus fuit umbrae suae transitu, quod discipuli fecerunt, quam fimbriae suae tactu, quod ipse Dominus fecit, sanare languentes; et quia plures apostolis, quam ipso per os proprium praedicante Domino crediderunt: ut haec viderentur opera intelligenda esse majora: non quo major esset Magistro discipulus, vel Domino servus, vel adoptatus Unigenito, vel homo Deo; sed quod per illos ipse dignaretur eadem majora facere, qui dicit illis alio loco: *Sine me nihil potestis facere* (Joan. xv. 5). Ipse quippe, ut alia omittam quae sunt innumerabilia, sine ipsis fecit eos, sine ipsis fecit hunc mundum; et quia homo etiam ipse fieri dignatus est, sine ipsis fecit et se ipsum. Quid autem illi sine ipso nisi peccatum? Denique et hic id, quod de hac re poterat nos movere, mox abstulit: cum enim dixisset: *Qui credit in me, opera quae ego facio et ipse faciet,*

doeth, and even greater works than Christ? Here is matter that may not be cursorily handled nor quickly hurried over; but it must be deferred, for it is time to close my sermon.

HOMILY LXXII.

On the same lection (xiv. 12).

1. It is not easy to grasp the meaning and proper acceptation of the Lord's words: *He that believeth in Me, the works that I do shall he do also;* and difficult as this utterance is to understand, He has added another yet more difficult: *and greater than these shall he do.* What is this? We could not find a man to do the works that Christ did; are we likely to find one who shall do even greater? Now we said in a former sermon that it was a greater work to heal the sick by the casting of one's shadow, as the disciples did, than by contact with the border of one's mantle, as the Lord did; and that more believed on the apostles than believed when our Lord was preaching with His own lips; so that these clearly were the works which we must understand to be the greater works: not that the disciple was to be greater than his Master, or the servant than his Lord, or the adopted than the Only-Begotten Son, or man than God; but because it was by these agents that He deigned to work these greater works, He who saith to them elsewhere: *Without Me ye can do nothing* (Jn. xv. 5). On the other hand—to say nothing of His other countless acts—without them He made them, without them He made this world of ours; yea without them, in that He condescended to be made man, He made Himself. But what without Him did they produce but sin? And then all our difficulty on this point is quickly removed by this same passage; for after saying: *He that believeth in Me, the*

et majora horum faciet ; continuo secutus adjunxit: *Quia ego ad Patrem vado, et quaecunque petieritis in nomine meo, haec faciam.* Qui dixerat *faciet*, post ait *faciam*, tamquam diceret, Non vobis impossibile hoc videatur: non enim poterit esse major me qui credit in me, sed ego facturus sum et tunc majora quam nunc; majora per eum qui credit in me, quam praeter eum per me: ego tamen ipse praeter eum, ego ipse per eum: sed quando praeter eum, non faciet ipse; quando autem per eum, quamvis non per semetipsum, faciet et ipse. Porro autem majora facere per eum quam praeter eum, non est defectio, sed dignatio. Quid enim retribuant servi *Domino pro omnibus quae retribuit* eis (Psal. cxv. 12)? Quandoquidem inter cetera bona etiam hoc eis donare dignatus est, ut majora faceret per illos quam praeter illos. Nonne ab ore illius dives ille tristis abscessit, quando vitae aeternae consilium quaesivit (Matth. xix. 22)? Audivit, abjecit: et tamen postea quod ab illo auditum non fecit unus, fecerunt multi, cum loqueretur per discipulos Magister bonus; contemptibilis ei quem divitem per se ipsum monuit, amabilis eis quos ex divitibus pauperes per pauperes fecit. Ecce majora fecit praedicatus a credentibus, quam locutus audientibus.

2. Verum hoc adhuc movet, quod haec majora per apostolos fecit: non autem ipsos tantum significans ait: *Opera quae ego facio et vos facietis, et majora horum facietis:* sed omnes ad suam familiam pertinentes intelligi volens, *qui credit in me*, inquit, *opera quae ego facio, et ipse faciet, et*

works which I do shall he do also, and greater works than these shall he do, He straightway went on to add: *Because I go to the Father, and what things soever ye shall ask in My name, that will I do.* He who had said, *he shall do*, saith afterwards, *I will do;* as much as to say, Let not this seem to you impossible; he who believeth in Me cannot indeed be greater than I, but I hereafter will do greater works than now; greater, by him that believeth in Me, than by Myself apart from him; whether apart from him or by him, it is still I myself that do them; but when they are done apart from him, it will not be he that doeth; when they are done by him, it will be he that doeth, albeit not by himself. Moreover to do by man works greater than apart from man, argues not weakness but condescension. For what can servants *render unto the Lord for all that He hath rendered unto* them (Ps. cxvi. 12), seeing that with all their other blessings He hath deigned to bestow upon them the further privilege, that the works He wrought through them should be greater than those He wrought apart from them? Did not the rich man in the Gospel go sadly from His presence, when he sought counsel concerning eternal life (Mt. xix. 22)? He heard and he rejected; and yet what one refused to do, when bidden by the Master, was presently done by many, when the good Master spake by His disciples. Slighted by the rich man whom He warned with His own lips, He was beloved by those who, being rich, He rendered poor through poor men's preaching. Yea Christ, when He was preached by those who believed in Him, did greater works than when He spake Himself to men who would listen.

2. But there is still this difficulty; these *greater works* He did by His Apostles, whereas He does not mean them only when He says: *the works which I do shall* ye *do also, and greater works than these shall* ye *do;* but because He wished it to be understood of all belonging to His household, He saith: *He that believeth in Me, the works which I do*

majora horum faciet. Si ergo qui credit faciet, non credit utique qui non faciet; sicuti est, *Qui diligit me, mandata mea custodit* (Joan. xiv. 21): unde profecto qui non custodit, non diligit. Item alio loco: *Qui audit*, inquit, *verba mea haec, et facit ea, similabo eum viro prudenti, qui aedificat domum suam supra petram* (Matth. vii. 24): qui ergo non est similis huic viro prudenti, procul dubio aut verba haec audit et non facit, aut omnino nec audit. *Qui credit*, inquit, *in me, licet moriatur, vivet* (Joan. xi. 25); qui ergo non vivet, non utique credit. Tale etiam hoc est: *Qui credit in me, faciet:* non utique credit qui non faciet. Quid est hoc, fratres? Numquid inter credentes in Christum non est computandus, qui non fecerit opera majora quam Christus? Durum est, absurdum est, ferri non potest: non toleratur nisi intelligatur. Apostolum igitur audiamus: *Credenti*, inquit, *in eum qui justificat impium, deputatur fides ejus ad justitiam* (Rom. iv. 5). In hoc opere faciamus opera Christi, quia et ipsum credere in Christum, opus est Christi. Hoc operatur in nobis, non utique sine nobis. Audi ergo jam et intellige: *Qui credit in me, opera quae ego facio et ipse faciet:* prius ego facio, deinde et ipse faciet; quia facio ut faciat. Quae opera, nisi ut ex impio justus fiat?

3. *Et majora horum faciet.* Quorum? obsecro. Numquidnam omnium operum Christi majora facit, qui *cum timore et tremore* suam ipsius *salutem operatur* (Philip. ii. 12)? Quod utique in illo, sed non sine illo Christus operatur. Prorsus majus hoc esse dixerim, quam est coelum et terra, et quaecunque cernuntur in coelo et in terra. Et *coelum* enim *et terra transibit* (Matth. xxiv. 35): praedestinatorum autem, id est, eorum quos praescit, salus et justificatio permanebit.

shall he do also, and greater works than these shall he do. If then he who believes shall do, he that shall not do is no believer; just as *He that loveth Me, keepeth My commandments* (Jn. xiv. 21) implies that he loveth not who doth not keep. Again, in another place He says: *He that heareth these words of Mine and doeth them, I will liken him unto a wise man that buildeth his house upon a rock* (Mt. vii. 24); he therefore that is not like this wise man, does doubtless either hear these words and doeth them not, or else he fails to hear them altogether. *He that believeth in Me,* He says, *though he die, yet shall he live* (Jn. xi. 25); hence surely he that shall not live, does not believe. This saying also is just the same: *He that believeth in Me, shall do;* he that shall not do, assuredly does not believe. What is this, my brethren? Are we then not to reckon among Christ's believers a man who does not do greater works than Christ? This is hard, absurd, intolerable; intolerable it is, if it be not understood. Hear therefore the Apostle: *To him that believeth on Him that justifieth the ungodly, his faith is counted unto him for righteousness* (Rom. iv. 5). In this work let us do the works of Christ, for the mere believing in Christ is Christ's own work; for this He works in us, though not apart from us. Hear then and understand, *He that believeth in Me, the works that I do shall he do also.* First I work them, then too he shall work them; I work them that he may work them. Work what but the conversion of a man from sin to righteousness?

3. *And greater than these shall he do.* Greater than what? I ask. Is that man doing greater than all Christ's works who *with fear and trembling worketh out his own salvation* (Phil. ii. 12)? a work which certainly is wrought in him by Christ, though not apart from him. Yes, this in truth I would dare call a really greater work than heaven and earth, than any thing we see in earth and heaven. For both *heaven and earth shall pass away* (Mt. xxiv. 35) but the salvation and justification of the predestinated, i.e. of those

In illis tantum opera Dei, in his autem etiam est imago Dei. Sed et *in coelis sedes, dominationes, principatus, potestates* (Col. i. 16), archangeli, angeli, opera sunt Christi: numquid etiam his operibus majora facit qui, operante in se Christo, cooperatur aeternam salutem ac justificationem suam? Non hic audeo praecipitare sententiam: intelligat qui potest, judicet qui potest, utrum majus sit justos creare quam impios justificare. Certe enim si aequalis est utrumque potentiae, hoc majoris est misericordiae. Hoc est enim *magnum pietatis sacramentum, quod manifestatum est in carne, justificatum est in spiritu, apparuit angelis, praedicatum est in gentibus, creditum est in mundo, assumptum est in gloria* (1 Tim. iii. 16). Sed omnia opera Christi intelligere ubi ait, *Majora horum faciet*, nulla nos necessitas cogit. Horum enim forsitan dixit, quae in illa hora faciebat: tunc autem verba fidei faciebat, et de his operibus fuerat praelocutus dicens: *Verba quae ego loquor vobis, a me ipso non loquor, Pater autem in me manens ipse facit opera* (Joan. xiv. 10). Tunc igitur verba ejus erant opera ejus. Et utique minus est verba justitiae praedicare, quod fecit praeter nos, quam impios justificare, quod ita facit in nobis, ut faciamus et nos. Restat inquirere quomodo accipiendum sit, *Quodcunque petieritis in nomine meo, hoc faciam.* Propter multa enim quae petunt fideles ejus, nec accipiunt, non parva hinc exoritur quaestio: sed quoniam sermo iste jam claudendus est, ei considerandae atque tractandae tribuatur saltem parva dilatio.

whom He foreknoweth, shall abide for ever. For in those things we only see the works of God, but in these men His very image as well. Yet *the thrones, dominions, principalities, powers,* archangels and angels, which also are *in heaven* (Col. i. 16), are the works of Christ; doth he work greater works than these who, with Christ working in him, helps to work out his own salvation and justification? I dare not here give hasty sentence; let him understand who can, judge who can, which work is greater, to create the righteous, or to justify the ungodly. At least if both are works of equal power, the latter hath more of mercy. For this is *the great mystery of godliness, which was manifested in the flesh, justified in the spirit, appeared unto angels, was preached among the Gentiles, was believed in the world, was taken up in glory* (1 Tim. iii. 16). But there is no need to understand all the works of Christ when He says: *greater than these shall he do.* By *these* perchance He meant the works He was doing in that hour; now His work at that hour was His preaching of the faith, and of this He had earlier spoken, when He said: *The words which I speak to you, I speak not of Myself: but the Father which dwelleth in Me, He doeth the works* (Jn. xiv. 10). At that hour therefore His works were His words. And surely it is something less to preach the words of righteousness, which He did apart from us, than to justify the ungodly, which He does now in us, yet in such a way that it is also our doing. The question now remains how we are to take, *Whatsoever ye shall ask in My name, I will do it.* No small difficulty arises from the fact that His believers ask many things which they do not receive; but since this sermon must now end, we must put off for a little the consideration and treatment of the subject.

TRACTATUS LXXIII.

Item in eandem lectionem (xiv. 12—14).

1. Magnam spem Dominus suis promisit sperantibus, dicens: *Quia ego ad Patrem vado, et quodcunque petieritis in nomine meo, hoc faciam.* Sic ergo perrexit ad Patrem, ut non relinqueret indigentes, sed exaudiret petentes. Sed quid est, *quodcunque petieritis*, cum videamus plerumque fideles ejus petere, et non accipere? An forte propterea quia male petunt? Nam hoc exprobravit apostolus Jacobus dicens: *Petitis, et non accipitis, eo quod male petatis, ut in concupiscentiis vestris insumatis* (Jacob. iv. 3). Male ergo usurus eo quod vult accipere, Deo potius miserante non accipit. Proinde si hoc ab illo petitur, unde homo laedatur exauditus, magis metuendum est, ne quod posset non dare propitius, det iratus. Annon videmus Israelitas malo suo impetrasse, quod culpabili concupiscentia petierunt (Num. xi. 32)? Concupierant enim carnibus vesci, quibus pluebatur manna de coelo. Fastidiebant quippe quod habebant, et quod non habebant, impudenter petebant: quasi non melius peterent, non ut cibus qui deerat indecenti desiderio praestaretur, sed ut ille qui aderat sanato fastidio sumeretur. Quando enim nos delectant mala et non delectant bona, rogare debemus potius Deum, ut delectent bona, quam ut concedantur mala. Non quia malum est carne vesci, cum de hac re loquens Apostolus dicat: *Omnis creatura Dei bona est, et nihil abjiciendum quod cum gratiarum actione accipitur* (1 Tim. iv. 4): sed quia sicut item ipse ait: *Malum est homini qui per offensionem manducat* (Rom. xiv. 20); et si

HOMILY LXXIII.

Also on the same lection (xiv. 12—14).

1. The promise of a glorious hope was given by the Lord to those whose hope is in Him, when He said: *Because I go to the Father, and whatsoever ye shall ask in My name, I will do it.* He departed to the Father, not with the view of leaving them in want, but of hearing their petitions. But what is the meaning of, *Whatsoever ye shall ask,* when we so often find His believers asking and not receiving? Is it because they ask amiss? The Apostle James made this thing matter of accusation, saying, *Ye ask, and receive not, because ye ask amiss, that ye may spend it upon your lusts* (Jas. iv. 3). When therefore a man is going to use amiss that which he would receive, it is rather God's mercy that he receives it not. Thus if a man seeks aught from God which would harm him if his prayer were granted, we should rather fear lest what God could not give in mercy, He should give in anger. Do we not see that the Israelites obtained that to their hurt which they sought in guilty lust (Num. xi. 32)? They lusted to have flesh to eat, while manna rained on them from heaven. Loathing what they had, they felt no shame in asking for what they had not; as though they would not have done better to ask that they might be cured of their loathing and take the food before them, rather than that food which they had not might be given them to glut disgraceful greed. For when we find pleasure in what is ill, and none in what is good, we ought rather to pray God to give us power to enjoy the good than to grant the ill. Not that it is wrong to eat flesh, for the Apostle speaking on this very point says: *Every creature of God is good, and nothing is to be rejected that is received with thanksgiving* (1 Tim. iv. 4), but because as he himself says elsewhere, *It is evil for that man who eateth with offence* (Rom. xiv. 20); and if it is evil when it offends man,

hominis offensionem, quanto magis Dei? Cujus in Israëlitis non parva erat offensio, repudiare quod dabat sapientia, et petere id quod inhiabat concupiscentia; quamvis illi nec peterent, sed quia deerat murmurarent. Sed ut sciremus non Dei creaturam esse culpabilem, sed inobedientiam contumacem et inordinatam cupiditatem: non propter porcum, sed propter pomum mortem primus homo invenit, et Esau primatus suos non propter gallinam, sed propter lenticulam perdidit (Gen. xxv. 34).

2. Quomodo ergo intelligendum est: *Quodcunque petieritis, hoc faciam*, si Deus aliqua petentibus fidelibus etiam consulendo non facit? An forte solis apostolis dictum debemus accipere? absit. Unde enim ad hoc venit ut diceret, superius dixerat: *Qui credit in me, opera quae ego facio faciet, et majora horum faciet:* de qua re pristino sermone tractavimus. Et ne quisquam hoc sibi retribueret, ut etiam illa opera majora se ipsum facere ostenderet, adjecit atque ait: *Quia ego ad Patrem vado, et quodcunque petieritis in nomine meo, hoc faciam.* Numquid in eum soli apostoli crediderunt? Ad eos itaque loquebatur dicendo, *qui credit in me*, in quibus eo donante etiam nos sumus, qui utique non quodcunque petierimus accipimus. Ipsos quoque beatissimos si cogitemus apostolos, invenimus eum qui *plus omnibus laboravit, non autem ipse, sed gratia Dei cum ipso, ter Dominum rogasse ut ab eo discederet angelus satanae* (1 Cor. xv. 10; 2 Cor. xii. 7, 8), nec tamen quod rogaverat accepisse. Quid dicimus, carissimi? Putabimusne hoc promissum ubi ait: *Quodcunque petieritis hoc faciam*, nec apostolis fuisse ab illo completum? Et cui tandem quod promittit implebit, si apostolos suos in sua promissione fraudavit?

how much more evil when it offends God. And He had no small cause of offence in the Israelites when they refused that which Wisdom offered, and sought that for which lust craved; though after all they did not seek it, but only murmured at its absence. However that we might know that God's creature is not to blame, but insolent disobedience and unbridled lust, it was not swine's flesh but an apple that brought death upon the first man, and Esau lost his birthright not for a pullet but for pulse (Gen. xxv. 34).

2. How then are we to understand: *Whatsoever ye shall ask, I will do it,* if there are some things which the faithful ask and which God of set purpose does not do? Ought we to take the utterance as spoken only to the Apostles? God forbid! The Lord had previously said: *He that believeth in Me, the works that I do shall he do also, and greater works than these shall he do;* that was the starting-point from which He reached the utterance in question, and we dealt with it in a previous discourse. Now that none might take the merit to himself, and in order to shew that even those *greater works* were done by Him, He further added: *Because I go to the Father, and whatsoever ye shall ask in My name, I will do it.* Is it only the Apostles, I ask, that have believed in Him? Nay, when He said, *He that believeth in Me,* He spake to those among whom we also by His grace are numbered, and we certainly do not receive whatsoever we ask. And indeed if we recall to mind the blessed Apostles themselves, we find that he who *laboured more than they all, yet not he, but the grace of God which was with him, besought the Lord thrice, that the messenger of Satan might depart from him* (1 Cor. xv. 10; 2 Cor. xii. 7, 8), and yet did not receive that which he had asked for. What shall we say, beloved? Are we to think that He did not fulfil even to His Apostles the promise, *Whatsoever ye shall ask I will do it?* To whom will He ever fulfil His promise, if He cheated His own Apostles of the promise made to them?

3. Evigila igitur, homo fidelis, et vigilanter audi quod illic positum est, *in nomine meo:* ipsum enim *quodcunque*, non ait, petieritis utcunque, sed *in nomine meo.* Qui promisit ergo tam magnum beneficium, quid vocatur? Utique Christus Jesus: Christus significat regem, Jesus significat Salvatorem: non utique nos salvos faciet quicunque rex, sed rex Salvator: ac per hoc quodcunque petimus adversus utilitatem salutis, non petimus in nomine Salvatoris. Et tamen ipse Salvator est, non solum quando facit quod petimus, verum etiam quando non facit: quoniam quod videt peti contra salutem, non faciendo potius se exhibet Salvatorem. Novit enim medicus quid pro sua, quid contra suam salutem poscat aegrotus; et ideo contraria poscentis non facit voluntatem, ut faciat sanitatem. Quapropter quando volumus ut faciat quodcunque petimus, non utcunque, sed in nomine ejus petamus, hoc est in nomine Salvatoris petamus. Non ergo contra nostram salutem petamus: quod si fecerit, non ut Salvator facit, quod est nomen ejus fidelibus ejus. Est quippe impiis et damnator, qui dignatur fidelibus esse Salvator. Qui ergo credit in eum, quodcunque petierit in eo nomine, quod est illis qui credunt in eum, hoc facit: quoniam hoc sicut Salvator facit. Si autem qui in eum credit, aliquid per ignorantiam contra suam salutem petit, non in nomine Salvatoris petit: quia Salvator ejus non erit, si quod ejus salutem impedit fecerit. Unde tunc expedit potius, ut non faciendo propter quod invocatur faciat quod vocatur. Propterea non solum Salvator, sed etiam magister bonus, ut faciat quodcunque petierimus, in ipsa oratione quam nobis dedit, docuit quid petamus: ut etiam sic intelligamus non petere nos in nomine magistri, quod petimus praeter regulam ipsius magisterii.

3. Awake then, O man of faith, and lend a wakeful ear to the condition, *in My name*, herein laid down; for of the very "Whatsoever," He does not say, howsoever ye shall ask it, but *in My name*. By what name then is he called that hath promised this great blessing? Surely Christ Jesus; Christ means King, and Jesus, Saviour. And it is not any sort of king that shall save us, but a Saviour king; therefore whatsoever we ask that is against the interests of our salvation, we do not ask in the Saviour's name. And yet He is our Saviour, not only when He does what we ask, but also when He does it not; since when He sees us ask a thing contrary to our salvation, He shews Himself our real Saviour by not granting it. The physician knows whether what the patient asks is good for or bad for his health, and when he asks what is bad, he refuses to do what he wishes, that he may make him well. Wherefore when we wish Him to do whatsoever we ask, let us ask it not anyhow, but in His Name, i.e. let us ask in the Saviour's name. Let us not then ask for what is against our salvation; for if He does this, He does it not as Saviour, the name by which His faithful know Him. Ay, He who deigns to be Saviour to the faithful, is also doomsman to the ungodly. He does then whatsoever he that believes in Him shall ask in that name by which He is known to them who believe in Him, for He does it as Saviour. But if he that believes in Him asks through ignorance anything that is bad for his own salvation, he asks not in the Saviour's name; since He cannot be his Saviour, if He does aught to hinder his salvation. Hence in this case it is better that He should be true to His name by refusing the request. Accordingly since He is our good Master as well as our Saviour and would do whatsoever we ask, He hath in that prayer He gave us taught us what to ask; that in this way also we may learn that what we ask outside the rule of the Master's teaching we are not asking in the Master's name.

4. Sane quaedam, quamvis in nomine ejus petamus, id est secundum Salvatorem et secundum magistrum petamus; non tunc quando petimus facit, sed tamen facit. Neque enim quia et illud petimus ut *veniat regnum* Dei (Matth. vi. 10), propterea non facit quod petimus, quia non statim cum illo in aeternitate regnamus: differtur enim quod petimus, non negatur. Verumtamen orantes tamquam seminantes *non deficiamus, tempore enim proprio metemus* (Gal. vi. 9). Et simul petamus quando bene petimus, ut non faciat quod non bene petimus: quia et ad hoc pertinet quod in eadem oratione dominica dicimus: *Ne nos inferas in tentationem* (Matth. vi. 13). Neque enim parva est tentatio, si contra tuam sit causam tua postulatio. Non autem negligenter audiendum est, quod Dominus, ne quisquam eum putaret quod se promisit facere petentibus, sine Patre esse facturum, cum dixisset, *Quodcunque petieritis in nomine meo, hoc faciam*, continuo subjecit: *Ut glorificetur Pater in Filio, si quid petieritis in nomine meo, hoc faciam.* Nullo modo igitur sine Patre hoc Filius facit, quandoquidem ut in illo Pater glorificetur, propterea facit. Facit ergo Pater in Filio, ut Filius glorificetur in Patre: et facit Filius in Patre, ut Pater glorificetur in Filio; quoniam unum sunt Pater et Filius.

TRACTATUS LXXIV.

De eo quod ait: *Si diligitis me, mandata mea servate*, usque ad id: *Apud vos manebit, et in vobis erit* (xiv. 15—17).

1. Audivimus, fratres, cum Evangelium legeretur, Dominum dicentem: *Si diligitis me, mandata mea servate: et*

4. It is true that there are some things which, though we ask them in His name, i.e. remembering that He is both Saviour and Master, He does not at the time of our asking, but yet He does do them. Thus when we ask that the *kingdom* of God *may come* (Mt. vi. 10), we cannot say that He does not what we ask, because we do not straightway reign with Him in eternity for ever. What we ask is deferred, but not denied. Yet as in sowing, so in praying, *let us not faint; for in due season we shall reap* (Gal. vi. 9). And when we do ask aright, let us ask Him not to do what we ask not aright; for this too is included in the words we say in that same Lord's prayer, *Lead us not into temptation* (Mt. vi. 13). For the temptation is not trifling if thy request run counter to thy cause. Nor must we neglect to notice what the Lord added immediately after the words *Whatsoever ye shall ask in My name I will do it*, lest any should imagine that He would do apart from the Father what He promised to do to them that ask, viz. *That the Father may be glorified in the Son, if ye shall ask anything in My name, I will do it.* It is not then in any wise without the Father that the Son does this, since He does it that the Father may be glorified in Him. So the Father does it in the Son, that the Son may be glorified in the Father; and the Son does it in the Father, that the Father may be glorified in the Son, for Father and Son are One.

HOMILY LXXIV.

From the words: *If ye love me, keep my commandments*, as far as: *He shall dwell with you and shall be in you* (xiv. 15—17).

1. When the Gospel was read, my brethren, we heard the Lord say: *If ye love Me, keep my commandments; and I will*

ego rogabo Patrem, et alium Paracletum dabit vobis, ut maneat vobiscum in aeternum, Spiritum veritatis, quem mundus non potest accipere; quia non videt eum, nec scit eum. Vos autem cognoscetis eum, quia apud vos manebit, et in vobis erit. Multa sunt quae in istis paucis verbis Domini requirantur: sed multum est ad nos vel omnia quae hic quaerenda sunt quaerere, vel omnia quae hic quaerimus invenire. Verumtamen quantum nobis Dominus donare dignatur pro nostra et vestra capacitate, quid dicere debeamus et quid audire debeatis attendentes, per nos, carissimi, quod possumus sumite, et ab illo quod non possumus poscite. Spiritum Paracletum Christus promisit apostolis; quo autem modo promiserit, advertamus. *Si diligitis me,* inquit, *mandata mea servate, et ego rogabo Patrem, et alium Paracletum dabit vobis, ut maneat vobiscum in aeternum, Spiritum veritatis.* Hic est utique in Trinitate Spiritus sanctus, quem Patri et Filio consubstantialem et coaeternum fides catholica confitetur: ipse est de quo dicit Apostolus: *Caritas Dei diffusa est in cordibus nostris per Spiritum sanctum, qui datus est nobis* (Rom. v. 5). Quomodo ergo Dominus dicit: *Si diligitis me, mandata mea servate; et ego rogabo Patrem, et alium Paracletum dabit vobis;* cum hoc dicat de Spiritu sancto, quem nisi habeamus, nec diligere Deum possumus, nec ejus mandata servare? Quomodo diligimus ut eum accipiamus, quem nisi habeamus, diligere non valemus? aut quomodo mandata servabimus, ut eum accipiamus, quem nisi habeamus, mandata servare non possumus? An forte praecedit in nobis caritas, qua diligimus Christum, ut diligendo Christum ejusque mandata faciendo, mereamur accipere Spiritum sanctum, ut *caritas* non Christi, quae jam praecesserat, sed *Dei* Patris *diffundatur*

pray the Father and He shall give you another Paraclete, that He may abide with you for ever, even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye shall know Him, for He shall dwell with you, and shall be in you.

Much is there in this brief utterance of the Lord that courts enquiry; but it would be too hard a task for us to ask all the questions that can be asked, or find the answers to all the questions that we ask. Neverthèless, beloved, as far as the Lord is pleased to grant us, in proportion to our several capacities, what we ought to say and you to hear; pay heed and receive through us what we for our part are able to give, and ask of Him that wherein we fail.

Christ promised the Spirit, the Paraclete, to His Apostles; now let us note in what way He promised Him. *If ye love Me, keep My commandments; and I will pray the Father, and He shall give you another Paraclete, that He may abide with you for ever, even the Spirit of truth.* This is in very truth the Holy Spirit of the Trinity, whom the Catholic Faith confesses to be consubstantial and co-eternal with the Father and the Son; this is He of whom the Apostle says: *The love of God is shed abroad in our hearts by the Holy Ghost who was given unto us* (Rom. v. 5). How then doth the Lord say: *If ye love Me, keep My commandments; and I will pray the Father, and He shall give you another Paraclete*, seeing that He saith this of the Holy Spirit, whom if we have not, we can neither love God, nor keep His commandments? How are we to love, in order to receive Him, when, unless we have Him, we have no power to love? Or how shall we keep commandments in order to receive Him, when unless we have Him, we cannot keep commandments? Does perchance the love by which we love Christ come first in us, so that by loving Him and doing His commands we deserve to receive the Holy Spirit; and is it *the love*, not of Christ which was already there, but *of God*

in cordibus nostris per Spiritum sanctum, qui datus est nobis? Perversa est ista sententia. Qui enim se Filium diligere credit et Patrem non diligit; profecto nec Filium diligit, sed quod sibi ipse confinxit. Deinde apostolica vox est: *Nemo dicit Dominus Jesus, nisi in Spiritu sancto* (1 Cor. xii. 3). Et quis Dominum Jesum, nisi qui eum diligit, dicit, nisi eo modo dicit, quo Apostolus intelligi voluit? Multi enim voce dicunt, corde autem et factis negant; sicut de talibus ait: *Confitentur enim se nosse Deum, factis autem negant* (Tit. i. 16). Si negatur factis, procul dubio etiam dicitur factis. *Nemo* itaque *dicit Dominus Jesus* animo, verbo, facto, corde, ore, opere, *nemo dicit Dominus Jesus, nisi in Spiritu sancto;* et nemo sic dicit, nisi qui diligit. Jam itaque apostoli dicebant, Dominus Jesus. Et si eo modo dicebant, ut non ficte dicerent, ore confitentes, corde et factis negantes; prorsus si veraciter hoc dicebant, procul dubio diligebant. Quomodo igitur diligebant, nisi in Spiritu sancto? Et tamen eis prius imperatur, ut diligant eum et ejus mandata conservent, ut accipiant Spiritum sanctum: quem nisi haberent, profecto diligere et mandata servare non possent.

2. Restat ergo ut intelligamus Spiritum sanctum habere qui diligit, et habendo mereri ut plus habeat, et plus habendo plus diligat. Jam itaque habebant Spiritum discipuli, quem Dominus promittebat, sine quo eum Dominum non dicebant: nec tamen eum adhuc habebant, sicut eum Dominus promittebat. Et habebant ergo, et non habebant, qui quantum habendus fuerat, nondum habebant. Habebant itaque minus, dandus erat eis amplius. Habebant occulte, accepturi fuerant

the Father, that *is shed abroad in our hearts by the Holy Spirit who was given unto us*? That is an utterly false opinion. For he that thinks he loves the Son, and does not love the Father, assuredly does not love the Son, but a fiction of his own devising. Now another Apostolic saying is: *No man saith, Jesus is Lord, but in the Holy Spirit* (1 Cor. xii. 3). And who calls Jesus Lord but he that loves Him, and says the words in the sense in which the Apostle would have his words taken? Many indeed say the words with their voice, but deny them in heart and deed; as, speaking of such, he says: *They confess that they know God, but by their deeds deny Him* (Tit. i. 16). Now if deeds deny Him, without doubt deeds also declare Him. *No man*, therefore, *saith, Jesus is Lord*, whether with mind, word, deed, heart, mouth, or work, *no man saith, Jesus is Lord, but in the Holy Spirit;* and no man saith so but he who loves Him. The Apostles could already say, Jesus is Lord; and if they so said it that it was not said with feigned intention, the mouth making confession, but heart and deeds denying Him, if in a word they said it sincerely, without doubt they loved Him. How loved they then but in the Holy Spirit? Yet they are first bidden love Him and keep His commandments in order to receive the Holy Spirit, when, unless they had the Spirit, they certainly could not love and keep commandments.

2. What therefore we have now to learn is, that he who loves already hath the Holy Spirit, and that his present possession entitles him to a larger possession, and the larger possession to a larger love. The disciples already had the Spirit whom the Lord was promising, the Spirit without whom they could not call Him Lord; but they did not have Him yet as the Lord was promising Him. So they both had and did not have Him, for they had Him not yet in the measure in which He was to be had. They had Him in less measure; He was to be given in greater measure; they possessed Him secretly; they were to receive Him openly; for the fuller gift

manifeste ; quia et hoc ad majus donum sancti Spiritus pertinebat, ut eis innotesceret quod habebant. De quo munere loquens Apostolus ait : *Nos autem non Spiritum hujus mundi accepimus, sed Spiritum qui ex Deo est, ut sciamus quae a Deo donata sunt nobis* (1 Cor. ii. 12). Nam et ipsam manifestam impertitionem Spiritus sancti non semel, sed bis numero Dominus egit. Mox enim ut resurrexit a mortuis insufflans ait : *Accipite Spiritum sanctum* (Joan. xx. 22). Numquid igitur quia tunc dedit, ideo non misit etiam postea quem promisit ? Aut non idem ipse est Spiritus sanctus, qui et tunc est insufflatus ab ipso, et postea ab ipso missus e coelo ? Quapropter cur ipsa quae facta est evidenter donatio ejus, bis facta fuerit, alia quaestio est : fortassis enim propter duo praecepta dilectionis, hoc est proximi et Dei, ut commendaretur ad Spiritum sanctum pertinere dilectio, haec ejus gemina est in manifestatione facta donatio. Et si alia causa quaerenda est, non nunc ejus inquisitione in longiorem quam oportet modum sermo iste mittendus est : dum tamen constet, sine Spiritu sancto Christum nos diligere et mandata ejus servare non posse ; et id nos posse atque agere tanto minus, quanto illum percipimus minus ; tanto autem amplius, quanto illum percipimus amplius. Proinde non solum non habenti, verum etiam habenti non incassum promittitur : non habenti quidem, ut habeatur ; habenti autem, ut amplius habeatur. Nam nisi ab alio minus, ab alio amplius haberetur, sanctus Elisaeus sancto Eliae non diceret : *Spiritus qui est in te, duplo sit in me* (4 Reg. ii. 9).

3. Quando autem ait Joannes Baptista : *Non enim ad mensuram dat Deus Spiritum* (Joan. iii. 34), de ipso Dei Filio loquebatur, cui non est datus Spiritus ad mensuram ; *quia in illo inhabitat omnis plenitudo Divinitatis* (Coloss. ii. 9). Neque enim sine gratia Spiritus sancti est *mediator Dei et hominum homo Christus Jesus* (1 Tim. ii 5) : nam et ipse

of the Holy Spirit consisted partly in the fuller knowledge of the gift they already had. The Apostle is speaking of that fuller gift when he saith: *Now we have received, not the spirit of this world, but the Spirit who is of God, that we may know the things which are given us of God* (1 Cor. ii. 12). Now even the open imparting of the Holy Spirit by the Lord took place not once but twice. For soon after, when He was risen from the dead, He breathed on them and said: *Receive ye the Holy Ghost* (Jn. xx. 22). Because He gave Him then, did He therefore fail to send anon Him whom He promised? Is He not one and the self-same Spirit, who then was breathed on them by Him, and later sent by Him from heaven? Thus another question arises, why the gift of the Spirit which was manifestly made, was made twice over; it may be that this twofold open gift of Him was made on account of the two commands of love, towards our neighbour and to God, that love might be proclaimed as belonging to the Holy Ghost. There may be yet another reason to examine; but the search for it must not draw out this present sermon longer than is meet; enough that we admit that we cannot love Christ and keep His commandments without the Holy Spirit; that this we can do, and we do, in larger or in less degree according as we receive Him in less or larger measure. And therefore He is not idly promised to him that already hath as well as to him that hath not; to the latter as a gift, to the former as the increase of a gift. For if He were not possessed by one in less and by another in larger measure, holy Elisha would not have said to holy Elijah: *Let the Spirit that is in thee rest on me in double measure* (2 Ki. ii. 9).

3. But when John Baptist saith: *For God giveth not the Spirit by measure* (Jn. iii. 34), he was speaking of the Son of God Himself, to whom the Spirit was not given by measure, *because in Him dwelleth all the fulness of the Godhead* (Col. ii. 9), nor yet is He *the Mediator between God and men, the man Christ Jesus* (1 Tim. ii. 5), without the grace

dicit de se fuisse propheticum illud impletum: *Spiritus Domini super me; propter quod unxit me, evangelizare pauperibus misit me* (Isai. lxi. 1; Luc. iv. 18—21). Quod enim est Unigenitus aequalis Patri, non est gratiae, sed naturae: quod autem in unitatem personae Unigeniti assumptus est homo, gratiae est, non naturae, confitente Evangelio atque dicente: *Puer autem crescebat et confortabatur plenus sapientia, et gratia Dei erat in illo* (Luc. ii. 40). Ceteris autem ad mensuram datur et datus additur, donec unicuique pro modo suae perfectionis propria mensura compleatur. Unde et monet Apostolus, *non plus sapere quam oportet sapere, sed sapere ad temperantiam, unicuique sicut Deus partitus est mensuram fidei* (Rom. xii. 3). Neque enim ipse dividitur Spiritus, sed dona per Spiritum: nam *divisiones donationum sunt, idem autem Spiritus* (1 Cor. xii. 4).

4 Quod vero ait: *Rogabo Patrem, et alium Paracletum dabit vobis* (Joan. xiv. 16), ostendit et se ipsum esse Paracletum. Paracletus enim latine dicitur advocatus; et dictum est de Christo: *Advocatum habemus ad Patrem, Jesum Christum justum* (1 Joan. ii. 1). Sic autem mundum dixit non posse accipere Spiritum sanctum, sicut etiam dictum est: *Prudentia carnis inimica est in Deum, legi enim Dei non est subjecta, nec enim potest* (Rom. viii. 7): velut si dicamus, Injustitia justa esse non potest. Mundum quippe ait hoc loco, mundi significans dilectores, *quae* dilectio *non est a Patre* (1 Joan. ii. 16). Et ideo dilectioni hujus mundi, de qua satis agimus ut minuatur et consumatur in nobis, contraria est *dilectio Dei quae diffunditur in cordibus nostris per Spiritum sanctum, qui datus est nobis* (Rom. v. 5). *Mundus* ergo *eum accipere non potest, quia non videt eum, neque scit eum.* Non enim habet

of the Holy Spirit; for He Himself said that the prophetic word was fulfilled in Him: *The Spirit of the Lord is upon me; because He hath anointed Me, He hath sent me to preach the Gospel to the poor* (Is. lxi. 1; Lu. iv. 18—21). That He is the Only-begotten, equal to the Father, is not of grace, but of nature; the taking up of man into the unity of the Person of the Only-begotten, is of grace, not of nature, as the Gospel witnesses and says: *But the child grew and waxed strong, filled with wisdom; and the grace of God was in Him* (Lu. ii. 40). But to the rest of men He is given by measure, and when once given, is given in greater measure, until every one according to the measure of his perfection hath his proper measure filled up. Wherefore also the Apostle warneth everyone *not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith* (Rom. xii. 3). The Spirit Himself of course is not divided, but only the gifts bestowed by Him; for *there are divisions of gifts, but the same Spirit* (1 Cor. xii. 4).

4. On the other hand by saying: *I will ask the Father, and He will give you another Paraclete* (Jn. xiv. 16), He shews that He Himself is a Paraclete. Paraclete or Comforter is the Latin "advocate," and advocate is applied to Christ: *We have an Advocate with the Father, Jesus Christ the righteous* (1 Jn. ii. 1). Now the world cannot, He says, receive the Holy Spirit for the reason conveyed in the text: *The mind of the flesh is at enmity with God; for it is not subject to the Law of God, neither indeed can be* (Rom. viii. 7); in other words, unrighteousness cannot be righteous. By "world" in this place He means of course lovers of the world, *which* love *is not of the Father* (1 Jn. ii. 16). And therefore *the love of God which is shed abroad in our hearts by the Holy Spirit which was given unto us* (Rom. v. 5) is contrary to the love of this world which we are striving to have reduced and utterly removed from our hearts. *The world* then *cannot receive Him, because it seeth Him not, neither knoweth Him.* The love of

invisibiles oculos mundana dilectio, per quos videri Spiritus sanctus nisi invisibiliter non potest.

5. *Vos autem*, inquit, *cognoscetis eum, quia apud vos manebit et in vobis erit.* Erit in eis ut maneat, non manebit ut sit: prius est enim esse alicubi, quam manere. Sed ne putarent quod dictum est, *apud vos manebit*, ita dictum quemadmodum apud hominem hospes visibiliter manere consuevit, exposuit quid dixerit, *apud vos manebit*, cum adjunxit et dixit, *in vobis erit.* Ergo invisibiliter videtur: nec si non sit in nobis, potest esse in nobis ejus scientia. Sic enim a nobis videtur in nobis et nostra conscientia: nam faciem videmus alterius, nostram videre non possumus; conscientiam vero nostram videmus, alterius non videmus. Sed conscientia nunquam est, nisi in nobis: Spiritus autem sanctus potest esse etiam sine nobis; datur quippe ut sit et in nobis. Sed videri et sciri quemadmodum videndus et sciendus est, non potest a nobis, si non sit in nobis.

TRACTATUS LXXV.

De eo quod ait Jesus: *Non relinquam vos orphanos*, usque ad id: *Et ego diligam eum, et manifestabo ei me ipsum* (xiv. 18—21).

1. Post promissionem Spiritus sancti, ne quisquam putaret, quod ita eum Dominus daturus fuerat velut pro se ipso, ut non et ipse cum eis esset futurus, adjecit atque ait: *Non relinquam vos orphanos, veniam ad vos.* Orphani, pupilli sunt. Illud enim graecum ejusdem rei nomen est, hoc latinum: nam in Psalmo ubi legimus: *Pupillo tu eris adjutor*

the world hath not invisible eyes, by which alone the Holy Spirit can be visibly beheld.

5. *But ye*, He saith, *shall know Him, for He shall dwell with you and shall be in you.* He shall be in them in order to dwell, not dwell in them in order to be, for being in any place is prior to dwelling in it. But to prevent their thinking that the words *shall dwell with you* were spoken in the usual sense in which we speak of a guest visibly dwelling with a man, He explained what He meant by, *shall dwell with you*, by going on to say, *shall be in you.* Therefore He is seen, though not with visible eyes; nor can the knowledge of Him be in us, if He be not in us Himself. Just in the same way is our conscience seen by us to be within us; for we see our neighbour's face, but not our own; but we see our own conscience, not our neighbour's. But conscience is never elsewhere than in us, while the Holy Spirit can also be apart from us; indeed He is given that He may be in us as well as without us. But if He be not in us, He cannot be seen and known by us as He ought to be.

HOMILY LXXV.

From Jesus's words, *I will not leave you orphans*, as far as, *And I will love him, and will manifest Myself to him* (xiv. 18—21).

1. After the promise of the Holy Spirit, lest any should think that the Lord was about to give Him as a kind of substitute for Himself, and would not likewise Himself be present with them, He added, *I will not leave you orphans.* Ὀρφανοί (the fatherless) we call *pupilli.* The one is the Greek, the other the Latin name for the same thing; thus in the Psalm where we read *Pupillo, Thou wilt be a helper to the fatherless*

(Psal. ix. 14), graecus habet orphano. Quamvis ergo nos Filius Dei suo Patri adoptaverit filios, et eundem Patrem nos voluerit habere per gratiam, qui ejus Pater est per naturam; tamen etiam ipse circa nos paternum affectum quodam modo demonstrat, cum dicit, *Non relinquam vos orphanos, veniam ad vos.* Hinc est quod etiam sponsi filios nos appellat, ubi dicit: *Veniet hora ut auferatur ab eis sponsus, et tunc jejunabunt filii sponsi* (Matth. ix. 15). Quis autem sponsus, nisi Dominus Christus?

2. Deinde sequitur et dicit: *Adhuc modicum, et mundus me jam non videt* (Joan. xiv. 19). Quid enim, tunc eum videbat mundus? quandoquidem mundi nomine vult intelligi eos, de quibus superius est locutus, dicens de Spiritu sancto: *Quem mundus accipere non potest, quia non videt eum neque cognoscit eum* (ib. xiv. 17). Videbat eum plane mundus carneis oculis in carne conspicuum, non autem videbat quod in carne Verbum latebat; videbat hominem, non videbat Deum; videbat indumentum, non videbat indutum. Sed quoniam post resurrectionem etiam ipsam carnem suam, quam non solum videndam, verum etiam contrectandam demonstravit suis, noluit demonstrare non suis; hinc fortasse intelligendum est esse dictum: *Adhuc modicum, et mundus me jam non videt: vos autem videbitis me; quia ego vivo, et vos vivetis.*

3. Quid est, *quia ego vivo, et vos vivetis?* Cur de praesenti se dixit vivere, illos autem de futuro esse victuros, nisi quia vitam etiam carnis utique resurgentis, qualis in ipso praecedebat, et illis est pollicitus secuturam? Et quia ipsius mox futura erat resurrectio, praesentis posuit temporis verbum propter significandam celeritatem: illorum autem quoniam seculi differtur in finem, non ait vivitis, sed *vivetis.* Duas ergo resurrectiones, suam scilicet mox futuram et nostram in

(Ps. x. 14), the Greek has ὀρφανῷ. Although then the Son of God has made us the adopted sons of His Father, and hath willed that we should have Him for our Father by grace who is His Father by nature, yet in saying: *I will not leave you fatherless, I will come to you,* He Himself shews a kind of fatherly feeling towards us. Hence it is that He also calls us sons of the Bridegroom, saying: *The hour shall come that the Bridegroom shall be taken from them, and then shall the sons of the Bridegroom fast* (Mt. ix. 15). Now who is the Bridegroom but the Lord Christ?

2. Then He goes on to say: *Yet a little while and the world seeth Me no more* (Jn. xiv. 19). What? did the world at that time see Him? I ask. Because by the world He means those of whom He spoke above, when concerning the Holy Spirit He said: *Whom the world cannot receive, because it seeth Him not, neither knoweth Him* (ib. xiv. 17). Yes, the world did see Him then with the eyes of flesh, in flesh made manifest; it did not see the Word which lay concealed beneath the flesh; it saw the Man, but not the God; it saw the clothing, but not Him whom it clothed. But since after the Resurrection He would not shew to them that were not His that flesh of His which He did shew to His disciples, ay and let them see and handle; this was perhaps the cause to which we must assign the words: *Yet a little while and the world seeth Me no more: but ye shall see Me; because I live, ye shall live also.*

3. What meaneth, *Because I live, ye shall live also*? Why did He speak of life as something present for Him, and as future for them, except as promising that a life of flesh, a risen flesh, should presently be theirs, of the same kind as that of which He gave the first example? And because His own Resurrection was so soon to take place, He used a verb in the present tense in order to signify its swift approach; but since theirs was deferred till the end of the world, He said not, ye live, but *ye shall live.* It was then the promise of two resurrections, viz. His own immediate one, and ours which will

seculi fine venturam, duobus verbis praesentis temporis et futuri eleganter breviterque promisit. *Quia ego*, inquit, *vivo, et vos vivetis:* quia ille vivit, ideo et nos vivemus. *Per hominem quippe mors, et per hominem resurrectio mortuorum. Sicut enim in Adam omnes moriuntur, sic in Christo omnes vivificabuntur* (1 Cor. xv. 21, 22). Quoniam nemo ad mortem nisi per illum, nemo ad vitam nisi per Christum. Quia nos* viximus, mortui sumus: quia vivit ipse, vivemus nos. Mortui sumus illi, quando viximus nobis: quia vero mortuus ille pro nobis, et sibi vivit et nobis. Quia enim vivit ille, et nos vivemus. Nam sicut per nos mortem habere potuimus, non sic et vitam per nos habere possumus.

4. *In illo die*, inquit, *vos cognoscetis, quia ego sum in Patre meo, et vos in me, et ego in vobis* (Joan. xiv. 20). In quo die, nisi de quo ait: *et vos vivetis?* Tunc enim erit, ut possimus videre quod credimus. Nam et nunc est in nobis et nos in illo: sed hoc nunc credimus, tunc etiam cognoscemus, quamvis et nunc credendo noverimus, sed tunc contemplando noscemus. *Quamdiu* enim *sumus in corpore*, quale nunc est, id est *corruptibile quod aggravat animam, peregrinamur a Domino: per fidem enim ambulamus, non per speciem* (Sap. ix. 15; 2 Cor. v. 6—8). Tunc ergo per speciem, *quoniam videbimus eum sicuti est* (1 Joan. iii. 2). Nam si etiam nunc Christus in nobis non esset, non diceret Apostolus: *Si autem Christus in nobis, corpus quidem mortuum est propter peccatum, spiritus autem vita est propter justitiam* (Rom. viii. 10). Qui vero et nos etiam nunc in illo sumus, satis ostendit, ubi dicit: *Ego sum vitis, vos palmites* (Joan. xv. 5). In illo ergo die, quando vivemus ea vita, qua mors absorbebitur, cognoscemus quia ipse in Patre, et nos in ipso, et ipse in nobis: quia tunc perficietur hoc ipsum, quod et nunc inchoatum est jam per ipsum, ut sit in nobis et nos in ipso.

* Editi *nobis*.

ensue at the end of the world, that He correctly and briefly expressed by two verbs of present and future tense. *Because I live, ye shall live also;* because He lives, therefore we shall live also. For *by man came death, and by Man the resurrection of the dead. For as in Adam all die, so in Christ shall all be made alive* (1 Cor. xv. 21, 22). Since no man attains to death except through Adam, so no man attains to life except through Christ. Life, as we have lived it, must end in death; His life ensures our life. Dead were we to Him as long as we lived to ourselves; but because He died for us, He liveth both to Himself and to us. For because He lives, we shall live also. Death indeed we have been able by ourselves to win; we cannot in the same way by ourselves win life.

4. *In that day*, He saith, *ye shall know that I am in My Father, and ye in Me, and I in you* (Jn. xiv. 20). In what day, if not that whereof He said: *ye shall live also*? For then will it be that we shall be able to see what we believe. For even now He is in us, and we in Him: but whereas we believe this now, then we shall also know it; though indeed we know even now by faith, then we shall know by sight. For *as long as we are in the body*, such as it now is, i.e. *corruptible, which weigheth down the soul, we are absent from the Lord; for we walk by faith, not by sight* (Wisd. ix. 15; 2 Cor. v. 6—8). So *then* it will be by sight, for *we shall see Him as He is* (1 Jn. iii. 2). For if Christ were not in us now, the Apostle would not say: *But if Christ be in us, the body indeed is dead because of sin, but the Spirit is life because of righteousness* (Rom. viii. 10). But He clearly shews that we are even now in Him by saying: *I am the Vine, ye are the branches* (Jn. xv. 5). In that day then when we are living that life in which death shall be swallowed up, we shall know that He is in the Father, and we in Him, and He in us; for then shall that be brought to perfection which is even now begun by Him, viz. that He should be in us, and we in Him.

5. *Qui habet*, inquit, *mandata mea, et servat ea, ille est qui diligit me* (Joan. xiv. 21). Qui habet in memoria, et servat in vita; qui habet in sermonibus, et servat in moribus; qui habet audiendo, et servat faciendo; aut qui habet faciendo, et servat perseverando: *ipse est*, inquit, *qui diligit me.* Opere est demonstranda dilectio, ne sit infructuosa nominis appellatio. *Et qui diligit me*, inquit, *diligetur a Patre meo; et ego diligam eum, et manifestabo ei me ipsum.* Quid est *diligam*, tamquam tunc dilecturus sit, et nunc non diligit? Absit. Quomodo enim nos Pater sine Filio, aut Filius sine Patre diligeret? Quomodo cum inseparabiliter operentur, separabiliter diligunt? Sed ad hoc dixit, *diligam eum*, ad quod sequitur, *et manifestabo ei me ipsum. Diligam et manifestabo:* id est, ad hoc diligam, ut manifestem. Nunc enim ad hoc dilexit, ut credamus et mandatum fidei teneamus: tunc ad hoc diliget, ut videamus, et ipsam visionem mercedem fidei capiamus. Quia et nos nunc diligimus, credendo quod videbimus; tunc autem diligemus, videndo quod credimus.

TRACTATUS LXXVI.

De eo quod sequitur: *Dicit ei Judas, non ille Iscariotes* etc., usque ad id: *Sermo quem audistis non est meus, sed ejus qui misit me Patris* (xiv. 22—24).

1. Interrogantibus discipulis et eis magistro respondente Jesu, etiam nos tamquam cum illis discimus, quando sanctum Evangelium vel legimus vel audimus. Quia ergo dixerat Dominus: *Adhuc modicum, et mundus me jam non videt, vos*

5. *He that hath My commandments,* He saith, *and keepeth them, he it is that loveth Me* (Jn. xiv. 21). He that hath them in mind, and keepeth them in life; he that hath in words, and keepeth in works; he that hath by hearing, and keepeth by doing; or he that hath by doing, and keepeth by perseverance, *he it is that loveth Me.* Love must be proved by works, that it be not a mere barren name. *And he that loveth Me shall be loved of My Father, and I will love him and will manifest Myself to him.*

Will love? Does this mean that He will love anon, but loves not now? God forbid. How should the Father love us without the Son, or the Son love us without the Father? How can they who are inseparable in work be separable in love? The words, *I will love him,* have the same motive as those which follow: *and I will manifest Myself unto him. I will love, and I will manifest;* i.e. will love to the extent of manifesting. He hath loved us now to the end that we should believe and keep the commandment of faith; then He will love us to the end that we should see and win the vision itself as the reward of faith. And we too love now by believing that which we shall see, but then we shall love by seeing that which we believe.

HOMILY LXXVI.

From the words next following: *Judas saith unto Him, not Iscariot* etc., as far as, *The word which ye hear is not Mine, but the Father's which sent Me* (xiv. 22—24).

1. The disciples put their questions, and Jesus their Master answers them, and we also are as it were their fellow-learners, as often as we either read or hear the Holy Gospel. The Lord had said, *Yet a little while, and the world*

autem videbitis me; interrogavit eum de hoc ipso Judas, non ille traditor ejus, qui Iscariotes cognominatus est, sed cujus epistola inter Scripturas canonicas legitur: *Domine, quid factum est, quia nobis manifestaturus es te ipsum, et non mundo?* Simus cum ipsis tamquam interrogantes discipuli, communemque magistrum audiamus et nos. Judas enim sanctus, non immundus, nec insectator Domini, sed sectator, causam quaesivit, quare se non mundo, sed suis manifestaturus esset Jesus; quare adhuc modicum et mundus non videret eum, ipsi autem viderent eum.

2. *Respondit Jesus et dixit ei: Si quis diligit me, sermonem meum servabit: et Pater meus diliget eum, et ad eum veniemus, et mansionem apud eum faciemus. Qui non diligit me, sermones meos non servat.* Ecce exposita est causa, quare se suis manifestaturus est, non alienis, quos mundi nomine appellat, et ipsa est causa quod hi diligant, illi non diligant. Ipsa causa est, de qua sacer insonat Psalmus: *Judica me Deus, et discerne causam meam de gente non sancta* (Psal. xlii. 1). Qui enim diligunt*, quia diligunt, eliguntur; qui vero non diligunt, *si linguis hominum loquantur et angelorum, fiunt aeramentum sonans et cymbalum tinniens: etsi habuerint prophetiam, et scierint omnia sacramenta, et omnem scientiam, et habuerint omnem fidem ut montes transferant, nihil sunt; etsi distribuerint omnem substantiam suam et tradiderint corpus suum ut ardeant, nihil eis prodest* (1 Cor. xiii. 1—3). Dilectio sanctos discernit a mundo, quae *facit unanimes habitare in domo* (Psal. lxvii. 7). In qua domo facit Pater et Filius mansionem: qui donant et ipsam dilectionem, quibus donent in fine etiam ipsam suam manifestationem: de qua discipulus Magistrum interrogavit, ut non solum illi, qui tunc audiebant per os ejus, sed etiam nos per Evangelium ejus hoc

* Decem MSS. *diliguntur.*

seeth Me no more, but ye shall see Me. Judas accordingly asked His meaning—not that Judas who betrayed Him and whose surname was Iscariot, but he whose epistle is read among the Canonical Scriptures: *Lord, what has come to pass that Thou wilt manifest Thyself unto us, and not unto the world?* Let us place ourselves beside them like questioning disciples, and hear our common Master. Judas, not the sinner, but the saint, not the Lord's foeman, but His friend, asked the reason why Jesus would manifest Himself to His own, but not unto the world; why, yet a little while, and the world should see Him not, but they should see Him?

2. *Jesus answered and said unto him, If a man love Me, he will keep My words; and My Father will love him, and We will come unto him, and make Our abode with him. He that loveth Me not keepeth not My sayings.* Lo, here we have set forth to us the cause why He will manifest Himself to His own, and not to aliens, whom He calls "the world," and the cause is just this, that the former love, the latter love Him not. It is the very cause of which the sacred psalmist cries: *Judge me, O Lord, and keep my cause apart from an unholy people* (Ps. xliii. 1). For they that love are chosen because they love; but they that love not, *though they speak with the tongues of men and of angels, become sounding brass and a tinkling cymbal: though they have prophecy and know all mysteries and all knowledge, and have all faith so that they can remove mountains, they are nothing; though they bestow abroad all their goods, and though they give their body to be burned, it profiteth them nothing* (1 Cor. xiii. 1—3).

Love keeps saints separate from the world; love *which maketh men to dwell with one mind in an house* (Ps. lxviii. 6), in which house the Father and the Son make their abode; who give that very love to those to whom in the end they mean to give the promised manifestation of themselves; concerning which the disciple asked the Master, that not only they might know it who heard it from His lips, but we too

nosse possemus. Quaesierat enim de Christi manifestatione, et audivit de dilectione atque mansione. Est ergo quaedam Dei manifestatio interior, quam prorsus impii non noverunt, quibus Dei Patris et Spiritus sancti manifestatio nulla est: Filii vero potuit esse, sed in carne; quae nec talis est qualis illa, nec semper illis adesse potest qualiscunque sit, sed ad modicum tempus; et hoc ad judicium, non ad gaudium; ad supplicium, non ad praemium.

3. Nunc est ergo ut intelligamus, quantum aperire ipse dignatur, quomodo dictum sit: *Adhuc modicum, et mundus me jam non videt, vos autem videbitis me.* Verum est quidem, quod post paululum etiam corpus suum, in quo poterant eum et impii videre, oculis eorum fuerat subtracturus: quandoquidem post resurrectionem nemo illorum vidit eum. Sed quoniam dictum est testantibus angelis: *Sic veniet quemadmodum vidistis eum euntem in coelum* (Act. i. 11): nec aliud credimus quam eum in eodem corpore ad judicium vivorum et mortuorum esse venturum: procul dubio tunc eum videbit mundus, quo nomine significati sunt a regno ejus alieni. Ac per hoc longe melius intelligitur jam illud tempus significare voluisse, in eo quod ait: *Adhuc modicum et mundus me jam non videt*, quando in fine seculi auferetur ab oculis damnatorum, ut illi eum de cetero videant, apud quos diligentes eum facit Pater atque ipse mansionem. *Modicum* autem dixit, quia et id quod prolixum videtur hominibus, brevissimum est ante oculos Dei: de hoc quippe modico iste ipse Joannes evangelista: *Filioli,* inquit, *novissima hora est* (1 Joan. ii. 18).

4. Ne quis porro existimet Patrem tantummodo et Filium sine Spiritu sancto apud dilectores suos facere man-

who hear it from His Gospel. He had asked concerning the manifestation of Christ; the answer told him also of Christ's loving and abiding. There is then a certain inner manifestation of God, all unknown to the ungodly, who receive no manifestation of God the Father and the Holy Spirit; that of the Son alone is possible for them, and of Him only in the flesh; a manifestation quite unlike the other, and one which, such as it is, is able to abide with them not for ever, but only for a little while, bringing judgment and not joy, punishment and not reward.

3. Our present task then is to understand, as far as He deigns to disclose it, the meaning of this utterance of the Lord: *Yet a little while, and the world seeth Me no more, but ye shall see Me.* It is quite true that after a brief space He was in fact to withdraw His Body, in which He was visible even to the ungodly, from their sight—since none of them saw Him after the Resurrection. But since it was declared by angel witnesses: *He shall so come in like manner as ye have seen Him go into heaven* (Acts i. 11), and we believe naught else but that He will come in that same body to judge the quick and the dead; there is no doubt that then the world—by which is meant the aliens from His kingdom—will see Him. It is therefore far better to understand that when He said: *Yet a little while, and the world seeth Me no more,* He was already pointing to that time, when in the end of the world He shall be taken from the eyes of the damned to be seen henceforth by those with whom, because they love Him, the Father and Himself will make their dwelling. He said, *a little while,* because what seemeth long drawn out to men is in God's eyes but very brief; and doubtless it is this little while to which our writer John the Evangelist refers in saying: *Children, it is the last hour* (1 Jn. ii. 18).

4. Now if any man begins to think that the Father only and the Son, without the Holy Spirit, make their dwelling with the loving soul, let him remember what has been said

sionem, recolat quod superius de Spiritu sancto dictum est: *Quem mundus non potest accipere, quia non videt eum, nec scit eum: vos autem cognoscetis eum, quia apud vos manebit, et in vobis erit.* Ecce facit in sanctis cum Patre et Filio sanctus etiam Spiritus mansionem; intus utique tamquam Deus in templo suo. Deus Trinitas, Pater et Filius et Spiritus sanctus, veniunt ad nos, dum venimus ad eos: veniunt subveniendo, venimus obediendo; veniunt illuminando, venimus intuendo: veniunt implendo, venimus capiendo: ut sit nobis eorum non extraria visio, sed interna; et in nobis eorum non transitoria mansio, sed aeterna. Sic mundo non se Filius manifestat: mundus enim dictus est hoc loco, de quibus continuo subjunxit: *Qui non diligit me, sermones meos non servat.* Hi sunt qui Patrem et Spiritum sanctum nunquam vident: Filium autem non ut beatificentur, sed ut judicentur, ad modicum vident; nec ipsum in forma Dei, ubi est cum Patre et Spiritu sancto pariter invisibilis, sed in forma hominis, ubi esse voluit mundo patiendo contemptibilis, judicando terribilis.

5. Quod vero adjunxit: *Et sermo quem audistis non est meus, sed ejus qui misit me Patris;* non miremur, non paveamus: non est minor Patre, sed non est nisi a Patre; non est impar ipso, sed non est a se ipso. Neque enim mentitus est dicendo: *Qui non diligit me, sermones meos non servat.* Ecce suos dixit esse sermones; numquid sibi ipse est contrarius, ubi rursus dixit: *Et sermo quem audistis non est meus?* Et fortasse propter aliquam distinctionem, ubi suos dixit, dixit pluraliter, hoc est *sermones;* ubi autem *sermonem,* hoc est Verbum, non suum dixit esse, sed Patris, se ipsum intelligi

already concerning the Holy Spirit: *Whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye shall know Him, for He shall dwell with you, and shall be in you.* Yea, the Holy Spirit also makes His house with holy men, together with the Father and the Son; within them rather, as God within His temple. God the Trinity, Father, Son, and Holy Spirit come to us, even while we come to them; they come by answering our call, we by obeying theirs; they come by giving light, we by employing sight; they come by filling us with themselves, we come by being filled by them; and thus our vision of them is not external but internal, and their abiding within us is not for a passing while but for eternity. The Son manifests not Himself after this fashion unto the world, for "world" is here used of them concerning whom He straightway added: *He that loveth Me not, keepeth not My sayings.* These are they who never see the Father and the Holy Spirit; the Son indeed they do see for a little while, not to be blessed, but to be judged by Him; yet even Him they see not in the Form of God wherein He is with Father and with Holy Ghost alike invisible, but in the form of man alone, wherein He has willed to be the object of the world's contempt in His suffering, and of its terror in the execution of His judgment.

5. He further added: *And the word which ye have heard is not Mine, but the Father's which sent Me.* This must not raise our wonder or our fear; He is not less than the Father, but He is only of the Father; He is not His inferior, but His being is not of Himself. For He spake no untruth when He said, *He that loveth Me not, keepeth not My words.* He called them *His* words. Does He then contradict Himself, when again He saith: *And the word which ye have heard, is not Mine?* And it may have been to mark a real distinction that where He called them His, He used the plural number "words," but where He said that the utterance, that is the Word, was not His but the Father's, He meant Himself.

voluit. *In principio* enim *erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum* (Joan. i. 1). Non utique suum, sed Patris est Verbum: quomodo nec sua imago, sed Patris; nec suus Filius idem ipse, sed Patris. Recte igitur tribuit auctori quidquid facit aequalis, a quo habet hoc ipsum quod illi est indifferenter aequalis.

TRACTATUS LXXVII.

De eo quod sequitur: *Haec locutus sum vobis apud vos manens,* usque ad id: *Pacem meam do vobis, non quomodo mundus dat, ego do vobis* (xiv. 25—27).

1. In praecedenti lectione sancti Evangelii, quam sequitur ista, quae modo recitata est, Dominus Jesus dixerat se et Patrem ad dilectores suos esse venturos, et apud eos mansionem esse facturos. Jamvero et superius dixerat de Spiritu sancto: *Vos autem cognoscetis eum, quia apud vos manebit, et in vobis erit* (Joan. xiv. 17): unde intelleximus in sanctis tamquam in templo suo simul manere Trinitatem Deum. Nunc autem dicit: *Haec locutus sum vobis apud vos manens.* Illa itaque mansio alia est quam promisit futuram, haec vero alia quam praesentem esse testatur. Illa spiritalis est atque intrinsecus mentibus redditur; haec corporalis forinsecus oculis atque auribus exhibetur. Illa in aeternum beatificat liberatos; haec in tempore visitat liberandos. Secundum illam Dominus a suis dilectoribus non recedit; secundum hanc it et recedit. *Haec,* inquit, *locutus sum vobis, apud vos*

For, *In the beginning was the Word, and the Word was with God, and the Word was God* (Jn. i. 1). He verily is not His own Word, but the Father's, as He is not His own Image, but the Father's, or His own Son, but the Father's. It is right of Him therefore to assign whatever He, the co-equal, doeth, to the Author from whom He hath this very attribute, to be without distinction equal unto Him.

HOMILY LXXVII.

From what follows next, *These things have I spoken unto you, while yet abiding with you,* as far as, *My Peace I give unto you: not as the world giveth, give I unto you* (xiv. 25—27).

1. In the lection of the Holy Gospel immediately preceding that which has just been read, the Lord Jesus had said that He and the Father would come to them that love Him, and make their abode with them. Now He had already in an earlier passage said concerning the Holy Spirit: *But ye shall know Him, for He shall dwell with you, and shall be in you* (Jn. xiv. 17); by which we understood that God the Trinity dwells together in the saints as in His own temple. Now however He saith: *These things have I spoken to you, while yet abiding with you.* Thus there are two kinds of abiding, one which He promised in the future, the other which He declares to be already present. The former is spiritual, granted inwardly to the mind; the latter corporeal, presented outwardly to eye and ear. The former gives bliss for all eternity to them that are delivered; the latter pays a visit in time to those that are heirs of deliverance. The former suffers not the Lord to return from the souls that love Him, the latter lets Him go and return. *These things have I spoken*

manens: utique praesentia corporali, qua cum illis visibilis loquebatur.

2. *Paracletus autem,* inquit, *Spiritus sanctus, quem mittet Pater in nomine meo, ille vos docebit omnia, et commemorabit vos omnia, quaecunque dixero vobis* (Joan. xiv. 26). Numquidnam dicit Filius et docet Spiritus sanctus, ut dicente Filio verba capiamus, docente autem Spiritu sancto eadem verba intelligamus? Quasi dicat Filius sine Spiritu sancto, aut Spiritus sanctus doceat sine Filio: aut vero non et Filius doceat et Spiritus sanctus dicat, et cum Deus aliquid dicit et docet, Trinitas ipsa dicat et doceat? Sed quoniam Trinitas est, oportebat ejus singulas insinuare personas, eamque nos distincte audire, inseparabiliter intelligere. Audi Patrem dicentem ubi legis: *Dominus dixit ad me, Filius meus es tu* (Psal. ii. 7); audi et docentem ubi legis: *Omnis qui audivit a Patre et didicit, venit ad me* (Joan. vi. 45). Filium vero dicentem modo audisti, de se quippe ait: *Quaecunque dixero vobis;* quem si et docentem vis nosse, magistrum recole: *Unus est,* inquit, *magister vester Christus* (Matth. xxiii. 10). Spiritum porro sanctum, quem modo audisti docentem ubi dictum est: *Ipse vos docebit omnia,* audi etiam dicentem, ubi legis in Actibus apostolorum beato Petro dixisse Spiritum sanctum: *Vade cum illis, quia ego misi eos* (Act. x. 20). Omnis igitur et dicit et docet Trinitas, sed nisi etiam singillatim commendaretur, eam nullo modo humana capere utique posset infirmitas. Cum ergo omnino sit inseparabilis, nunquam Trinitas esse sciretur, si semper inseparabiliter diceretur: nam et cum dicimus Patrem et Filium et Spiritum sanctum, non eos utique

unto you, He says, *while yet abiding with you;* abiding in that corporeal presence in which they saw Him while He was speaking with them.

2. *But the Paraclete*, He says, *who is the Holy Ghost, whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you* (Jn. xiv. 26). How? Doth the Son speak and the Holy Spirit teach? Is it the case that the Words which fall to us when the Son speaks, are explained to us by the teaching of the Holy Spirit? As though the Son could speak without the Holy Spirit, or the Holy Spirit teach without the Son, and the truth were not this, that both the Son speaks and the Holy Spirit teaches, and that when God speaks and teaches anything, it is the Trinity that speaks and teaches. But being Trinity, it was necessary to introduce the Persons severally, that therein we might both perceive distinctions and recognise inseparable unity. Listen to the Father speaking when thou readest: *The Lord said unto Me, Thou art My Son* (Ps. ii. 7). Hear Him also teaching when thou readest: *Every man that hath heard of the Father and hath learned, cometh unto Me* (Jn. vi. 45). Thou hast this instant heard the Son speaking, for concerning Himself He saith: *Whatsoever I have said unto you;* if thou wouldst also know that He teacheth, remember the word "Master." *One*, saith He, *is your Master, even Christ* (Mt. xxiii. 10). Yea and the Holy Spirit, whom thou just now heardest to be teacher from the words, *He shall teach you all things*, doth also speak, as thou must learn from reading in the Acts of the Apostles that He spake to blessed Peter, *Go with them, for I have sent them* (Acts x. 20). Hence all the Trinity both speaks and teaches, but unless It were presented to us Person by Person, human weakness would be utterly unable to conceive It. Thus being as It is a quite indivisible Unity, It could never be known as a Trinity, if It were always spoken of undividedly; for even when we speak of Father, Son, and Holy Spirit, we do not in

dicimus simul, cum ipsi non possint esse non simul. Quod vero addidit, *commemorabit vos*, intelligere debemus etiam, quod jubemur non oblivisci, saluberrimos monitus ad gratiam pertinere, quam nos commemorat Spiritus.

3. *Pacem*, inquit, *relinquo vobis, pacem meam do vobis.* Hoc est quod legimus apud Prophetam: *Pacem super pacem* (Isai. lvii. 19); pacem nobis relinquit iturus, pacem suam nobis dabit in fine venturus. Pacem nobis relinquit in hoc seculo, pacem suam nobis dabit in futuro seculo. Pacem suam nobis relinquit, in qua manentes hostem vincimus: pacem suam nobis dabit, quando sine hoste regnabimus. Pacem relinquit nobis, ut etiam hic invicem diligamus: pacem suam nobis dabit, ubi nunquam dissentire possimus. Pacem relinquit nobis, ne de occultis nostris invicem judicemus, cum in hoc sumus mundo: pacem suam dabit nobis, cum *manifestabit cogitationes cordis, et tunc laus erit unicuique a Deo* (1 Cor. iv. 5). In illo tamen atque ab illo nobis est pax, sive quam nobis relinquit iturus ad Patrem, sive quam nobis dabit nos perducturus ad Patrem. Quid autem nobis relinquit ascendens a nobis, nisi se ipsum, dum non recedit a nobis? *Ipse est enim pax nostra, qui fecit utraque unum* (Ephes. ii. 14). Pax ergo ipse nobis est, et cum credimus quia est, et cum videmus eum sicuti est. Si enim *quamdiu sumus in corpore corruptibili quod aggravat animam*, cum *per fidem ambulamus non per speciem*, non deserit *peregrinantes a se* (2 Cor. v. 6, 7): quanto magis cum ad ipsam speciem venerimus, nos implebit ex se?

4. Sed quid est quod ubi ait: *Pacem relinquo vobis*, non addidit *meam:* ubi vero ait *do vobis*, ibi dixit *meam*? Utrum subaudiendum est *meam*, et ubi dictum non est, quia potest

fact pronounce the Names simultaneously, although the Persons cannot but be together. But when He added: *He shall bring to your remembrance,* we ought also to understand what we are bidden not forget, that every wholesome hint belongeth to that grace which the Holy Spirit brings to our remembrance.

3. *Peace,* He says, *I leave with you, My peace I give unto you.* This is what we read in the Prophet: *Peace upon peace* (Is. lvii. 19). Peace He leaves us at His going, His peace He will give us in the end at His coming. Peace He leaves with us in this world, His peace He will give us in the world to come. His peace He leaves us, by abiding in which we overcome the enemy; His peace He will give us, when we shall reign without a foe to fear. Peace He leaves us that we may love each other even on earth; His peace He will give us in that place where we can never be at variance. Peace He leaves us, that while we are in the world we may not judge one another for our secret faults; His peace He will give us, when *He shall make manifest the thoughts of the heart, and then shall every man have praise of God* (1 Cor. iv. 5). Yet in Him and from Him have we our peace, whether that peace which He leaves us when He goeth to the Father, or that which He will give us when He shall lead us to the Father. But what does He leave us, when ascending from us, but His own self, seeing that He departs not from us? *For He is our peace, who hath made both one* (Eph. ii. 14). He Himself is then our peace, both when we believe that He is, and when we see Him as He is. For if *while we are in the body of corruption which weigheth down the soul,* and *walk by faith and not by sight,* He deserteth not *those that are absent from Him* (2 Cor. v. 6, 7); shall He not much more fill us with Himself, when we come to see Him as He is?

4. But why, in the phrase: *Peace I leave with you,* did He omit the *My,* whereas in, *I give to you,* He added it? Are we to supply *My* even where it is not said, on the grounds that

referri ad utrumque etiam quod semel dictum est? An forte et hic aliquid latet quod petendum est et quaerendum, et ad quod pulsantibus aperiendum? Quid si enim pacem suam eam voluit intelligi qualem habet ipse? Pax vero ista quam nobis relinquit in hoc seculo, nostra est potius dicenda quam ipsius. Ille quippe nihil repugnat in se ipso, qui nullum habet omnino peccatum; nos autem talem pacem nunc habemus, in qua adhuc dicamus: *Dimitte nobis debita nostra* (Matth. vi. 12). Est ergo nobis pax aliqua, *quoniam condelectamur legi Dei secundum interiorem hominem:* sed non est plena, quia videmus *aliam legem in membris* nostris *repugnantem legi mentis* nostrae (Rom. vii. 22, 23). Itemque inter nos ipsos est nobis pax, quia invicem nobis credimus quod invicem diligamus: sed nec ipsa plena est, quia cogitationes cordis nostri invicem non videmus; et quaedam de nobis, quae non sunt in nobis, vel in melius invicem vel in deterius opinamur. Itaque ista, etiamsi ab illo nobis relicta est, pax nostra est: nisi enim ab illo, non haberemus et talem, sed ipse non habet talem. Si tenuerimus usque in finem qualem accepimus, qualem habet habebimus, ubi nihil nobis repugnet ex nobis, et nihil nos invicem lateat in cordibus nostris. Nec ignoro ista Domini verba etiam sic accipi posse, ut ejusdem sententiae repetitio videatur, *Pacem relinquo vobis, pacem meam do vobis:* ut quod dixerat *pacem*, hoc repetierit dicens *pacem meam;* et quod dixerat *relinquo vobis*, hoc repetierit dicens *do vobis.* Ut volet quisque accipiat: me tamen delectat, credo et vos, fratres mei dilecti, sic tenere istam pacem, ubi adversarium concorditer vincimus, ut desideremus pacem, ubi adversarium non habebimus.

5. Quod vero Dominus adjunxit atque ait: *Non quomodo*

having been used in one place it may refer to both? Or is there perchance something hidden here as well, which we must ask and seek, and which is to be opened to those that knock at it? What if by His peace He meant the peace He hath Himself? And truly the present peace He leaves us in this world is rather to be called our peace than His. He is never at war within Himself, because He is quite free from sin; but the peace which we have hitherto is such that in the midst of it we must still say: *Forgive us our debts* (Mt. vi. 12). And so we have a kind of peace, *since we delight in the law of God after the inner man;* but this is not a perfect peace, because we *see another law in* our *members, warring against the law of* our *mind* (Rom. vii. 22, 23). And in like manner we have peace between ourselves, because we mutually believe that we have mutual love; but neither is this a perfect peace, because we do not see into each other's thought and heart; and some things we surmise concerning ourselves which are not in us, when we think too well, or else too ill, one of another. And so this peace, although it hath been left to us by Him, is still our peace; for were it not from Him, we should not even have it such as it is; but such is not the peace He hath. If we hold to the end the peace we have received, we shall have the peace that He has, where nothing from within us can make war against us, and no secrets in our hearts can be hidden from our neighbour. I know of course that these words of the Lord can also so be taken as to seem a simple repetition: *Peace I leave with you, My peace I give unto you;* so that when He said *My peace,* He just repeated *peace*; that when He said, *I give unto you,* He merely meant, *I leave unto you.* Let each one take it as he will; but what I like, and what I think you like, beloved brethren, is so to hold the peace we have, wherein in unity of heart we overcome the foe, as still to long for the peace where there shall be no longer any foe to fear.

5. But He went on to say: *Not as the world giveth,*

mundus dat, ego do vobis: quid est aliud, nisi non quomodo homines dant qui diligunt mundum, ita do vobis? Qui propterea dant sibi pacem, ut sine molestia litium atque bellorum, non Deo, sed amico suo mundo perfruantur: et quando justis dant pacem ut non eos persequantur, pax non potest esse vera, ubi non est vera concordia, quia disjuncta sunt corda. Quomodo enim consors dicitur, qui sortem jungit: ita ille concors dicendus est, qui corda jungit. Nos ergo, carissimi, quibus Christus pacem relinquit, et pacem suam nobis dat, non sicut mundus, sed sicut ille per quem factus est mundus, ut concordes simus, jungamus invicem corda, et cor unum sursum habeamus, ne corrumpatur in terra.

TRACTATUS LXXVIII.

In id quod Dominus dicit: *Non turbetur cor vestrum, neque formidet* etc. (xiv. 27, 28).

1. Accepimus, fratres, verba Domini dicentis ad discipulos suos: *Non turbetur cor vestrum, neque formidet. Audistis quia ego dixi vobis: Vado et venio ad vos: si diligeretis me, gauderetis utique, quia ego vado ad Patrem; quia Pater major me est.* Hinc ergo turbari et formidare poterat cor illorum, quod ibat ab eis, quamvis venturus ad eos: ne forsitan gregem lupus hoc intervallo invaderet, pastoris absentia. Sed a quibus homo abscedebat, Deus non derelinquebat: et idem ipse Christus homo et Deus. Ergo et ibat per id quod homo erat, et manebat per id quod Deus erat: ibat per id quod uno loco erat, manebat per id quod ubique erat. Cur itaque turbaretur et formidaret cor, quando ita

give I unto you. What else is this but, "Not as men give who love the world, give I unto you"? They give peace unto themselves, only that without hindrance of strifes and wars they may have enjoyment, not of God, but of the world they love. And even when they so far give the righteous peace as not to persecute them, yet here there cannot be true peace, where no true concord is, and heart is not at one with heart. We say a man *consorteth*, when he joins lot (*sors*) with lot; we may say that he *concordeth*, who joins heart (*cor*) to heart. Let us then, beloved, to whom Christ leaves peace and gives His peace, not as the world gives, but as He gives who made the world: let us join heart to heart, that we may thus be in concord; let us lift up our heart, a single heart, to heaven, that it fall not into corruption here on earth.

HOMILY LXXVIII.

On the Lord's words, *Let not your heart be troubled, neither let it be afraid* etc. (xiv. 27, 28).

1. We have heard, brethren, the Lord's voice saying to His disciples: *Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away and come again unto you. If ye loved Me, ye would surely rejoice because I said, I go unto the Father; for the Father is greater than I.* Their heart might well be troubled and afraid at His going from them, even though He was to come to them again; the wolf was only too likely to attack the flock in this interval of the Shepherd's absence. But they from whom He went away as Man were not bereft of Him as God; and Christ is Himself at once both Man and God. Thus in that He was Man He went; in that He was God He stayed. He went in respect of that nature which is limited by space; He abode in respect of that which is ubiquitous. Why then should the heart be troubled and afraid, since it was the eye only He was

deserebat oculos, ut non desereret cor? Quamvis Deus etiam qui nullo continetur loco, discedat ab eorum cordibus, qui eum relinquunt moribus, non pedibus; et veniat ad eos, qui convertuntur ad eum non facie, sed fide, et accedunt ad eum mente, non carne. Ut autem intelligerent secundum id quod homo erat, eum dixisse: *Vado et venio ad vos;* adjecit atque ait: *Si diligeretis me, gauderetis utique, quia ego vado ad Patrem; quia Pater major me est.* Per quod ergo Filius non est aequalis Patri, per hoc iturus erat ad Patrem, a quo venturus est vivos judicaturus et mortuos; per illud autem in quo aequalis est gignenti Unigenitus, nunquam recedit a Patre, sed cum illo est ubique totus pari divinitate, quam nullus continet locus. Cum enim in forma Dei esset, sicut Apostolus loquitur, *non rapinam arbitratus est esse aequalis Deo.* Quomodo enim rapina posset esse natura, quae non erat usurpata, sed nata? *Semetipsum autem exinanivit, formam servi accipiens* (Philip. ii. 6, 7): non ergo amittens illam, sed accipiens istam. Eo modo se exinaniens, quo hic minor apparebat quam apud Patrem manebat. Forma quippe servi accessit, non forma Dei recessit: haec est assumpta, non illa consumpta. Propter hanc dicit: *Pater major me est;* propter illam vero: *Ego et Pater unum sumus* (Joan. x. 30).

2. Hoc attendat Arianus, et attentione sit sanus: ne contentione sit vanus, aut quod est pejus, insanus. Haec est enim forma servi, in qua Dei Filius minor est, non Patre solo, sed etiam Spiritu sancto: neque id tantum, sed etiam se ipso; quia idem ipse in forma Dei major est se ipso. Neque enim homo Christus non dicitur Filius Dei, quod etiam sola caro ejus in sepulcro meruit appellari. Nam quid aliud confitemur, cum dicimus credere nos in unigenitum Dei Filium, qui sub

leaving, not the heart? True it is that God, the unconfined by space, quitteth the hearts of those whose ways, if not their footsteps, wander from Him, and cometh unto them who set their faith, if not their faces, towards Him, approaching Him in mind instead of body. But that they might understand that it was in respect of His Manhood that He had said: *I go away and come to you,* He further said, *If ye loved Me, ye would surely rejoice because I go unto the Father; for the Father is greater than I.* In that respect then in which the Son is not equal to the Father, He was to go to the Father, from Him to return to judge the quick and the dead; in that in which the Only-Begotten is the equal of the Begetter, He goeth never from the Father, but is in all His fulness with Him everywhere, in virtue of an equal Godhead which no place confines. For, *being in the Form of God,* as the Apostle hath it, *He thought it not a prize to be equal with God.* For how could that be a prize which was a natural right, inherited, and not usurped? *He emptied Himself, taking the form of a servant* (Phil. ii. 6, 7), taking the servant's form and yet not thereby losing that of God; emptied Himself in such sort that He displayed Himself on earth in a position inferior to that wherein He was abiding with the Father, for in truth the servant's form was taken, but the Form of God was not forsaken; that was assumed, but this was not consumed; the former enabled Him to say: *The Father is greater than I;* the latter: *I and the Father are One* (Jn. x. 30).

2. Let the Arian attend to this and through attention win his sanity, lest his contention end in vanity, or what is worse, in insanity. This is that form of a servant in which the Son of God is inferior, not to the Father only, but also to the Holy Spirit; ay, even to Himself; for being in the Form of God, He is greater even than Himself. Think not that the Man Christ is not called the Son of God; His mere flesh in the tomb could claim that name. What else do we confess when we say that we believe in the Only-Begotten Son of

Pontio Pilato crucifixus est et sepultus? Et quid ejus nisi caro sepulta est sine anima? Ac per hoc cum credimus in Dei Filium qui sepultus est, profecto Filium Dei dicimus et carnem, quae sola sepulta est. Ipse ergo Christus Filius Dei, aequalis Patri in forma Dei, quia *semetipsum exinanivit*, non formam Dei amittens, sed *formam servi accipiens*, major est et se ipso: quia major est forma Dei quae amissa non est, quam servi quae accepta est. Quid itaque mirum vel quid indignum, si secundum hanc formam servi loquens, ait Dei Filius: *Pater major me est;* et secundum Dei formam loquens, ait idem ipse Dei Filius: *Ego et Pater unum sumus*? Unum sunt enim secundum id quod Deus erat Verbum: major est Pater, secundum id quod Verbum caro factum est. Dicam etiam quod Ariani et Eunomiani negare non possunt, secundum hanc formam servi puer Christus etiam parentibus suis minor erat, quando parvus majoribus, sicut scriptum est, *subditus* erat (Luc. ii. 51). Quid igitur, haeretice, cum Christus Deus sit et homo, loquitur ut homo, et calumniaris Deo? Ille in se naturam commendat humanam, tu in illo audes deformare divinam? Infidelis, ingrate, ideone tu minuis eum qui fecit te, quia dicit ille quid factus sit propter te? Aequalis enim Patri Filius per quem factus est homo, ut minor esset Patre, factus est homo: quod nisi fieret, quid esset homo?

3. Dicat plane Dominus et magister noster: *Si diligeretis me, gauderetis utique, quia vado ad Patrem; quia Pater major me est.* Cum discipulis audiamus verba doctoris, non cum alienis sequamur astutiam deceptoris. Agnoscamus geminam substantiam Christi, divinam scilicet qua aequalis

God, who under Pontius Pilate was crucified and buried? And what of Him was buried but the flesh without the soul? Therefore, believing in the Son of God, who was buried, we cannot but give the name of Son of God even to the flesh which by itself was buried. Therefore the selfsame Christ, the Son of God, equal to the Father in the Form of God, is greater even than Himself; for *He emptied Himself*, not putting off the Form of God, but *putting on the form of a servant;* the Form of God, which was not put off, being greater than the servant's form, which was put on. Where is the wonder then, where the loss of dignity, if the Son of God says, speaking in accordance with the servant's form, *The Father is greater than I*, whereas in speaking in accordance with the Form of God, the selfsame Son of God declares, *I and the Father are One*? One they are, because *the Word was God;* greater is the Father, because the *Word was made flesh.* And I will say what Arians and Eunomians cannot deny; that, as touching the form of a servant, the child Christ was less even than His parents, when the little one, as it is written, was *subject* to His elders (Lu. ii. 51). How then, thou heretic, since Christ is God and Man, doth He speak as man, and dost thou dare blaspheme Him as God? He honoureth man's nature in Himself, and dost thou dare dishonour God's in Him? Faithless ingrate, is it for this thou degradest Him that made thee because He telleth thee what He became for thee? For He by whom man was made, the Son, the equal of the Father, was Himself made man, to be inferior to the Father; and what would have become of man if He had not become Man?

3. By all means therefore let our Lord and Master say plainly: *If ye loved Me, ye would surely rejoice because I go unto the Father; for the Father is greater than I.* With the disciples let us hear the teacher's words; not with the aliens be led away by the deceiver's craft. Let us acknowledge the twofold nature of Christ: the divine, by which He is the

est Patri, humanam qua major est Pater. Utrumque autem simul non duo, sed unus est Christus; ne sit quaternitas, non Trinitas Deus. Sicut enim unus est homo anima rationalis et caro, sic unus est Christus Deus et homo: ac per hoc Christus est Deus, anima rationalis et caro. Christum in his omnibus, Christum in singulis confitemur. Quis est ergo per quem factus est mundus? Christus Jesus, sed in forma Dei. Quis est sub Pontio Pilato crucifixus? Christus Jesus, sed in forma servi. Item de singulis quibus homo constat. Quis non est derelictus in inferno? Christus Jesus, sed in anima sola. Quis resurrecturus triduo jacuit in sepulcro? Christus Jesus, sed in carne sola. Dicitur ergo et in his singulis Christus. Verum haec omnia non duo, vel tres, sed unus est Christus. Ideo ergo dixit: *Si diligeretis me, gauderetis utique, quia vado ad Patrem:* quia naturae humanae gratulandum est, eo quod sic assumpta est a Verbo unigenito, ut immortalis constitueretur in coelo, atque ita fieret terra sublimis, ut incorruptibilis pulvis sederet ad dexteram Patris. Hoc enim modo se iturum dixit ad Patrem. Nam profecto ad illum ibat qui cum illo erat. Sed hoc erat ire ad eum et recedere a nobis, mutare atque immortale facere quod mortale suscepit ex nobis, et levare in coelum per quod fuit in terra pro nobis. Quis non hinc gaudeat, qui sic diligit Christum, ut et suam naturam jam immortalem gratuletur in Christo, atque id se speret futurum esse per Christum?

Father's equal, and the human, by which the Father is greater than He. But one and the other are together not two but One Christ, else is the Godhead Four, instead of Three in One. For as the reasonable soul and flesh is one man, so God and man is One Christ; and therefore Christ is God, and reasonable soul and flesh. Christ we confess in all these aspects, Christ in each by itself. Who made the world then? Christ Jesus, in the Form of God. Who suffered under Pontius Pilate? Christ Jesus, in the servant's form. And so in respect of each part of man's nature by itself, who is He who was not left in Hell? Christ Jesus, but in respect of His soul alone. Who lay for three days in the tomb, to rise again? Christ Jesus, but in respect of His flesh alone. Thus we speak of each of these elements of human nature by itself as Christ. Yet all these are not two, or three, but One Christ. Therefore He said: *If ye loved Me ye would surely rejoice because I go unto the Father*, because it should be a cause for joy to human nature that it is so assumed by the Only-Begotten Word as to be placed immortal in the heaven, and that earth should be raised so high that dust should sit imperishable at the right hand of the Father. For in this sense He spake of going to the Father. He went indeed to Him who was with Him all the time; but the going to Him and the leaving us was simply this, to change and make immortal that mortal which He took of us, and to raise to heaven that by means of which He came on earth for us. Who shall not then rejoice at this, who so loves Christ, that he sees to his joy his own nature made immortal now in Christ, and hopes that he himself too will one day through Christ become immortal?

TRACTATUS LXXIX.

De eo quod ait: *Et nunc dixi vobis prius quam fiat* etc., usque ad id: *Surgite, eamus hinc* (xiv. 29—31).

1. Dominus et salvator noster Jesus Christus dixerat discìpulis suis: *Si diligeretis me, gauderetis utique, quia vado ad Patrem, quia Pater major me est* (Joan. xiv. 28). Quod ex forma servi eum dixisse, non ex forma Dei, in qua aequalis est Patri, novit fides quae religiosis est mentibus fixa, non calumniosis et dementibus ficta. Deinde subjunxit: *Et nunc dixi vobis prius quam fiat, ut cum factum fuerit, credatis.* Quid est hoc, cum magis homo credere debeat antequam fiat id quod credendum est? Haec est enim laus fidei, si quod creditur non videtur. Nam quid magnum est, si creditur quod videtur, secundum illam ejusdem Domini sententiam, quando discipulum arguit dicens: *Quia vidisti, credidisti; beati qui non vident et credunt* (ib. xx. 29)? Et nescio utrum credere dicendus est quisque quod videt: nam ipsa fides in epistola quae scribitur ad Hebraeos, ita est definita: *Est autem fides sperantium* substantia, convictio rerum quae non videntur* (Hebr. xi. 1). Quapropter si fides est rerum quae creduntur, eademque fides earum est quae non videntur: quid sibi vult quod Dominus ait: *Et nunc dixi vobis prius quam fiat, ut cum factum fuerit, credatis*? Nonne potius dicendum fuit: Et nunc dixi vobis prius quam fiat, ut credatis quod cum factum fuerit videatis? Nam et ille cui dictum est: *Quia vidisti, credidisti,* non hoc credidit quod

* Tres MSS. *sperandorum.*

HOMILY LXXIX.

From the words, *And now I have told you before it come to pass* etc., as far as, *Arise, let us go hence* (xiv. 29—31).

1. Our Lord and Saviour Jesus Christ had said to His disciples: *If ye loved Me, ye would surely rejoice because I go unto the Father; for the Father is greater than I* (Jn. xiv. 28). That this is the utterance of the Form of a servant, not of the Form of God wherein He is equal to the Father, faith knows—not faith which is the fruit of mischievous and wild imaginings, but that which has its root struck deep in the religious heart. Then He added: *And now I have told you before it come to pass, that, when it is come to pass, ye may believe.* How is this? If a thing has a claim on our belief, ought we not rather to believe it *before* it come to pass? Is it not the glory of faith that it believes what is not seen? It is but a small thing to believe what we see, as we know from that declaration of the selfsame Lord when He reproved His disciple with the words: *Because thou hast seen, thou hast believed; blessed are they who do not see, and yet believe* (ib. xx. 29). Indeed I know not whether a man can be said to believe what he sees; faith in the Epistle written to the Hebrews is defined as follows: *Now faith is the assurance of them that hope, the proof of things not seen* (Hebr. xi. 1). Wherefore if faith refers to things that are believed, and the same faith to things which are not seen, what mean these words of the Lord: *And now I have told you before it come to pass, that when it is come to pass, ye may believe*? Should He not rather have said, "And now I have told you before it come to pass, that ye may believe after it has come to pass what ye see"? Why, even he to whom it was said: *Because thou hast seen, thou hast believed,* believed not what he saw; he saw one

vidit; sed aliud vidit, aliud credidit: vidit enim hominem, credidit Deum. Cernebat quippe atque tangebat carnem viventem, quam viderat morientem: et credebat Deum in carne ipsa latentem. Credebat ergo mente quod non videbat, per hoc quod sensibus corporis apparebat. Sed etsi dicuntur credi quae videntur, sicut dicit unusquisque oculis suis se credidisse: non tamen ipsa est quae in nobis aedificatur fides, sed ex rebus quae videntur, agitur in nobis ut ea credantur quae non videntur. Quocirca, dilectissimi, unde nunc mihi sermo est, quod Dominus ait: *Et nunc dixi vobis prius quam fiat, ut cum factum fuerit, credatis:* illud utique dicit, *cum factum fuerit,* quod eum visuri erant post mortem viventem et ad Patrem ascendentem: quo viso illud fuerant crediturí, quod ipse esset Christus Filius Dei vivi, qui potuit hoc facere cum praedixisset, et praedicere antequam faceret: crediturí autem hoc non fide nova, sed aucta; aut certe cum mortuus esset defecta, cum resurrexisset refecta. Neque enim eum Dei Filium non et ante credebant: sed cum in illo factum esset quod ante praedixit, fides illa, quae tunc quando illis loquebatur fuit parva, et cum moreretur pene jam nulla, et revixit et crevit.

2. Deinde quid dicit? *Jam non multa loquar vobiscum: venit enim princeps mundi hujus:* quis, nisi diabolus? *Et in me non habet quidquam:* nullum scilicet omnino peccatum. Sic enim ostendit non creaturarum, sed peccatorum principem diabolum, quos nunc nomine mundi hujus appellat. Et quotiescunque mundi nomen in mali significatione ponitur, non ostendit nisi mundi istius amatores; de quibus alibi scriptum est: *Quicunque voluerit amicus esse seculi hujus, inimicus Dei constituetur* (Jacob. iv. 4). Absit ergo ut sic intelligatur diabolus princeps mundi tamquam gerat universi

thing, believed another; for what he saw was man, what he believed was God. The flesh that he had seen in death he saw and touched in life; and he believed that it was God who was concealed beneath that flesh. That which was manifest to bodily sense empowered him to believe in heart what he did not see. But albeit things which are seen are said to be believed, as when a man says he has believed his own eyes, this is not the faith that is being built up in us; but the effect on us of things that are seen is to produce faith in the things that are not seen. Wherefore, my well-beloved, in this utterance of our Lord on which my sermon is based: *And now I have told you before it be come to pass, that, when it is come to pass, ye may believe,* the words, *when it is come to pass,* mean surely this, that they should see Him after His death, alive, ascending to the Father; that, seeing this, they should believe that He was Christ the Son of the living God, who both had power to do this after He had foretold it, and to foretell it before He did it; that they should believe this not by a new, but by a larger faith, a faith which, though decayed at death, was of a surety new-made at resurrection. Not that they did not even before believe Him to be Son of God, but that when that came to pass in Him which He had before foretold, their faith which at the time that He spake to them was small, and when He died was almost nothing, then not only revived, but grew.

2. What saith He next? *Hereafter I will not talk much with you; for the prince of this world cometh* (who but the devil?) *and hath nothing in Me;* that is, no touch of sin at all. Hereby He shews the devil to be prince not of created things as such, but of sinful men, whom He here designates by the name of *this world.* Whenever the name "world" is used in a bad sense, it denotes simply lovers of this world; of whom it is elsewhere written: *Whosoever will be the friend of this world shall become the enemy of God* (Jas. iv. 4). God forbid that we should understand the devil to be prince of the world in

mundi, id est, coeli et terrae atque omnium quae in eis sunt, principatum: de quali mundo dictum est, cum de Christo Verbo sermo esset: *Et mundus per eum factus est* (Joan. i. 10). Universus itaque mundus a summis coelis usque ad infimam terram creatori est subditus, non desertori; redemptori, non interemptori; liberatori, non captivatori; doctori, non deceptori. Quemadmodum autem sit intelligendus princeps mundi diabolus, evidentius aperuit Paulus apostolus, qui cum dixisset: *Non est nobis colluctatio adversus carnem et sanguinem*, id est, adversus homines; subjecit atque ait: *sed adversus principes et potestates et rectores mundi tenebrarum harum* (Ephes. vi. 12). Sequenti enim verbo exposuit quid dixisset *mundi*, cum subjecit, *tenebrarum harum:* ne quisquam mundi nomine intelligeret universam creaturam, cujus nullo modo sunt rectores angeli desertores. *Tenebrarum*, inquit, *harum*, id est, mundi istius amatorum: ex quibus tamen electi sunt, non per suum meritum, sed per Dei gratiam, quibus dicit: *Fuistis enim aliquando tenebrae, nunc autem lux in Domino* (ib. v. 8). Omnes enim fuerunt sub rectoribus tenebrarum harum, id est, hominum impiorum, tamquam tenebrae sub tenebris; sed *gratias Deo, qui eruit nos*, sicut dicit idem Apostolus, *de potestate tenebrarum, et transtulit in regnum Filii caritatis suae* (Col. i. 13): in quo princeps hujus mundi, hoc est tenebrarum harum, non habebat quidquam: quia neque cum peccato Deus venerat, nec ejus carnem de peccati propagine virgo pepererat. Et tamquam ei diceretur: Cur ergo moreris, si non habes peccatum, cui debeatur mortis supplicium? continuo subjecit: *Sed ut cognoscat mundus, quia diligo Patrem, et sicut mandatum dedit mihi Pater, sic facio; surgite, eamus hinc* (Joan. xiv. 31). Discumbens enim discumbentibus loquebatur. *Eamus* autem dixit, quo, nisi ad illum locum unde fuerat tradendus ad mortem, qui nullum

the sense of bearing rule over the whole world, i.e. heaven and earth and all that therein is, of which world it was said in a passage treating of Christ the Word, *And the world was made by Him* (Jn. i. 10). No, the whole world from highest heaven to the depths of earth is subject to the Creator, not to the renegade; to the restorer, not to the destroyer; to the deliverer, not to the enslaver; to the teacher, not to the deceiver. But the sense in which we are to understand the devil to be prince of the world is more clearly declared by the Apostle Paul, when after saying: *We wrestle not against flesh and blood*, i.e. against men, he goes on to say, *but against princes and powers and rulers of the world of this darkness* (Eph. vi. 12). He has explained what he meant by *world* by the further words, *of this darkness;* that none should understand world to mean the whole creation, of which the rebel angels are in no way rulers. *Of this darkness*, i.e. of the lovers of this world, from the number of whom however they are chosen, not for their own merit but by the grace of God, to whom he says: *For ye were sometime darkness, but now light in the Lord* (ib. v. 8). They all were under the rulers of this darkness, i.e. of the ungodly—darkness as it were under darkness—but *thanks be to God*, as saith the same Apostle, *who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love* (Col. i. 13). In Him the prince of this world, i.e. of this darkness, hath nothing; for God came not with sin into the world, nor did the virgin bring to birth His flesh of the stock of sin. And as though it were said to Him, Why then diest Thou, if Thou hast not sin to merit the punishment of death? He forthwith added: *But that the world may know that I love the Father, and as the Father gave Me commandment, even so I do; arise, let us go hence* (Jn. xiv. 31). They were sitting at meat together, He and they, while He spake these words. Then *let us go*, He said. Whither, but to that place whence He that had done nothing worthy of death was to be delivered up to death?

habebat meritum mortis? Sed habebat ut moreretur mandatum Patris, tamquam ille de quo praedictum erat: *Quae non rapui, tunc exsolvebam* (Psal. lxviii. 5): mortem sine debito soluturus, et nos a morte debita redempturus. Rapuerat autem Adam peccatum, quando manum in arborem praesumptione deceptus extendit, ut incommunicabile nomen inconcessae divinitatis invaderet, quam Filio Dei natura contulerat, non rapina.

Ay, but He had His Father's commandment that He should die, as the very One of whom it had been prophesied, *I paid the things I never took* (Ps. lxix. 4); paying the debt of death which was not due from Him, redeeming us from the death which was our due. But Adam had taken something, viz. sin, when in blind wilfulness he put his hand forth to the tree, meaning to seize by force the incommunicable name of deity, of deity which had not been conveyed to him, but was the Son of God's, not by usurpation, but by natural right.

HINTS ON GRAMMAR.

There is no satisfactory separate account of St Augustine's Latin, but students not conversant with the language of the period may with advantage consult Rönsch, *Itala und Vulgata* (1875), Paucker, *De Latinitate B. Hieronymi* (1880), Goelzer, *Latinité de St Jérôme* (1884), Regnier, *Latinité des sermons de St Augustin* (1886). All that is here attempted is to furnish (*a*) a list of the less familiar usages and (*b*) a vocabulary of un-classical words appearing in these homilies, whether they occur in Augustine's own words or in his Biblical quotations.

I. USE OF VERB.

1. Mood.

(A) Indicative for Subjunctive.

(*a*) In indirect questions: et quo ego *vado* scitis lxvii. 4 *etc.*—nescimus quo *vadis* lxix. 1.

(*b*) After cum: cum eorum...corda *mundantur* lxix. 1—cum idem populus *est* in Deo lxix. 1.

(B) Subjunctive for Indicative.

eo quod male *petatis* lxxiii. 1.

(C) Infinitive.

(*a*) For ut with the subjunctive: cum...restaret *nosse* lxix. 2—restat *inquirere* lxxii. 3 (contrast restat ergo ut intelligamus lxxiv. 2 and cp. restabat verba *referre*, Ovid *Met.* i. 700).

(*b*) Of purpose after a verb of motion: vado *parare* lxvii. 2 *etc.*—vadis parare lxvii. 4.

2. Tense.

The ordinary sequence is often disregarded: thus we find

(A) Present where Future might be expected.

Venio et accipiam lxvii. 4 *etc.*

(B) **Pluperfect** where **Imperfect** might be expected.

ut quod in spe *fueratis*, etiam in re esse possitis lxviii. 2—qui (*sc.* Spiritus) quantum habendus *fuerat* nondum habebant lxxiv. 2—habebant occulte, accepturi *fuerant* manifeste ib.—ita eum (*sc* Spiritum) Dominus daturus *fuerat* lxxv. 1—quo viso illud *fuerant* creditur lxxix. 1—quo, nisi ad illum locum unde *fuerat* tradendus ad mortem lxxix. 2.

This predilection for pluperf. instead of imperf. of sum with the future part. or gerundive may perhaps be due to the influence of a theological conception of a future purpose settled from the beginning, which may also account for the strange use of the imp. subj. in: es (via) qua *veniremus* ad te lxix. 3.

3. Gerund and Gerundive.

(A) **Ablative of Gerund** for **Present Participle.**

eos haec scire convicerat *addendo* atque *dicendo* lxx. 2—*errando* in diversa istis lxxi. 2—loquebatur *dicendo* lxxiii. 2—neque enim mentitus est *dicendo* lxxvi. 5 (cp. ita miserrimus fui *fugitando*, Ter. *Eun.* v. 28).

(B) **Gerundive** for **Future Participle Passive.**

dandus erat...amplius lxxiv. 2—fuerat *tradendus* lxxix. 2.

II. USE OF CONJUNCTIONS.

Quod, quia with the finite verb for the accusative and infinitive.

The use of these conjunctions, which thus comes to correspond generally with that of ὅτι, might be attributed to Greek influence, but **scio quod** *occurs in early Latin, and there is evidence that the construction belonged to the popular language.*

(*a*) Quod: cognovimus *quod sciebant* viam lxix. 2—scio *quod* te *exinanisti* lxix. 3—si dicamus *quod...sciebant* lxx. 2—ne quisquam putaret *quod—daturus fuerat* lxxv. 1—non videbat *quod...*Verbum *latebat* lxxv. 2—verum est...*quod...fuerat subtracturus* lxxvi. 3—credimus *quod* invicem *diligamus* lxxvii. 4.

(*b*) quia: dixissem...*quia vado* lxvii 2 *etc.*—significas *quia...*vivere *debet* justus lxviii. 3—credis *quia...*Pater in me *est* lxx. 3—sed dixeramus...*quia* majus *fuit* lxxii. 1—*quia* vero et nos...in illo *sumus* ostendit lxxv. 4—cognoscemus *quia* ipse in Patre (*est*) ib.—cum credimus *quia est* lxxvii. 3—audistis *quia* ego *dixi* lxxviii. 1—sed ut cognoscat mundus *quia diligo* Patrem lxxix. 2.

III. USE OF ADVERBS.

(A) Adverbs of Place Used Metaphorically.

(*a*) ubi: cum dixisset...*ubi* satis ostendit lxviii. 1—dixerat enim... *ubi* intelleximus lxix. 1—hoc promissum *ubi* ait lxxiii. 2—sponsi filios nos appellat *ubi* dicit lxxv. 1 (cp. cum multa colligeres et ex legibus et ex senatus consultis, *ubi*, si verba, non rem sequeremur, confici nihil posset, Cic. *de Or.* i. 57. 243).

(*b*) hinc: non parva *hinc* exoritur quaestio lxxii. 3—*hinc* est quod etiam sponsi filios nos appellat lxxv. 1—*hinc* fortasse intelligendum est esse dictum lxxv. 2—*hinc* ergo turbari poterat cor lxxviii. 1 (cp. *hinc* illae lacrimae, Ter. *Andr.* 126).

(*c*) unde: *unde* audire debuerunt lxvii. 2—*unde* dicit idem apostolus lxviii. 2—*unde* illa vox est lxx. 1—*unde* profecto qui non custodit, non diligit lxxii. 2—si hoc ab illo petitur *unde* homo laedatur lxxiii. 1—*unde* tunc expedit potius lxxiii. 3—*unde* et monet apostolus lxxiv. 3—*unde* intelleximus lxxvii. 1—*unde* nunc mihi sermo est lxxix. 1 (cp. *unde* tu me ex jure manum consertum vocasti, inde ibi ego te revoco, Cic. *Mur.* 12 where unde, inde = qua (ea) de re).

(B) Non.

(*a*) for ne: *non* turbetur cor vestrum lxvii. 1 *etc.*—*non* miremur, non paveamus lxxvi. 5.

(*b*) = No!—*non* utique, quia ipse...habet vitam lxx. 1.

(C) Utique.

Expressing strong affirmation = *val*: quo *utique* denario vita significatur lxvii. 2—coarctata *utique* non clarebunt lxvii. 4—tunc *utique* quando eos vocavit lxviii. 1—et *utique* non aliud est vita lxx. 1—non *utique*, quia ipse exsistendo habet vitam ib.—non ob aliud nisi quod ipsum *utique* scirent lxx. 2—per me *utique* et illum lxx. 2—*utique* enim quia nemo...venit ib.—non *utique* ut ipse sit Pater ib.—qui ergo non vivet non *utique* credit lxxii. 2—non *utique* sine nobis ib.—quod *utique* in illo...Christus operatur lxxii. 3—et *utique* minus est ib.—nos...qui *utique* non...accipimus lxxiii. 2—*utique* Christus Jesus lxxiii. 3—non *utique* nos salvos faciet ib.—carnis *utique* resurgentis lxxv. 3—intus *utique* tamquam Deus in templo suo lxxvi. 4—non *utique* suum, sed Patris est verbum lxxvi. 5—*utique* praesentia corporali lxxvii. 1—non eos *utique* dicimus simul lxxvii. 2—illud *utique* dicit lxxix. 1.

IV. USE OF PREPOSITIONS.

(A) Ad.

(*a*) of destination: deputatur fides ejus *ad* justitiam lxxii. 2.

(*b*) = in reference to: *ad nos* ipsos turbati sumus lxx. 1—ad me ipsum turbata est anima (*πρὸς ἐμαυτόν*) ib.—quod si *ad* te multum est lxx. 3—sed multum est *ad* nos lxxiv. 1 (cp. nil igitur mors est *ad* nos, Lucr. iii. 830).

(*c*) of time: Filium autem...*ad* modicum vident lxxvi. 4 (cp. et nos faciamus *ad* annum Pastorum dominae grandia liba Pali, Ovid *Fast.* iv. 775).

(B) De.

(*a*) for in with the accusative: *de* praesenti...*de* futuro lxxv. 3—*de* cetero lxxvi. 3 (cp. the classical *de* nocte, *de* die, *de* mense).

(*b*) of the source from which: intelligamus *de* verbis Domini posterioribus priora lxix. 1—Pater...Deus non est *de* aliquo, Filius autem Deus...*de* Patre Deo lxxi. 1—Deus...*de* Deo...lumen *de* lumine ib.

(C) In.

(*a*) with accusative after credere: credite *in* Deum lxvii. 1 (see note *ad loc.*) *etc.*—credendo *in* eum lxix. 1—credere *in*...Dei Filium lxxviii. 2.

(*b*) with ablative (1) of instrument: non *in* eo (*ἐν τούτῳ*) discernens lxvii. 2; (2) of manner: *in* nomine meo lxxiii. 1—*in* nomine Salvatoris lxxiii. 3.

(D) Per.

= itaque or ideo quod: ac *per* hoc et ipse per se ipsum...ad se ipsum (venit) lxix. 2—ergo et ibat *per* id quod homo erat et manebat *per* id quod Deus erat...ibat *per* id quod uno loco erat, manebat *per* id quod ubique erat lxxviii. 1—ac *per* hoc Christus est Deus lxxviii. 3.

V. USE OF PRONOUNS.

(A) Aliquis for alius.

aliquae mansiones in regno...*aliquae* extra regnum lxvii. 3—*aliqui* eorum sciebant, *aliqui* nesciebant lxx. 2.

(B) Ipse.

(*a*) for idem: mansiones...non aliae sed *ipsae* lxviii. 1—non utique ut *ipse* sit Pater qui Filius lxx. 2—iste *ipse* Johannes (=hic idem) lxxvi. 3.

(*b*) for ille (emphatic): quia sciebant *ipsum* qui est via lxix. 2—et nos quo imus nisi ad *ipsum* ib. *Ipse* igitur per se ipsum ib. and throughout the section—ad veritatem, quod est *ipse*, remeavit lxix. 3—*ipsum* sciebant lxx. 1 and throughout the section—quod tanto tempore cum *ipsis* erat lxx. 2—quod *ipsum* utique scirent ib.—ipse est enim via ib.—*ipso* docente qui non recedit a nobis lxxi. 1—alius...Pater, alius *ipse* lxxi. 2—non *ipsis* tanquam ex se ipsis lxxi. 3—illud per se, hoc per *ipsos*, sed tamen utrumque *ipse* ib.—*ipse* quippe sine *ipsis*...fecit lxxii. 1—*ipse* fieri dignatus est ib.—quid...illi sine *ipso* ib.—non faciet *ipse*... faciet et *ipse* ib.—non...*ipsos* tantum significans lxxii. 2—Spiritus...insufflatus ab *ipso*...ab *ipso* missus lxxiv. 2—quia vivit *ipse*, vivemus et nos lxxv. 3—*ipse* in Patre et nos in *ipso* et *ipse* in nobis lxxv. 4—quod et nunc inchoatum est jam per *ipsum*, ut sit in nobis, et nos in *ipso* ib.—*ipse* est...qui diligit me lxxv. 5—simus cum *ipsis* lxxvi. 1—quantum aperire *ipse* dignatur lxxvi. 3—nec *ipsum* in forma Dei lxxvi. 4—cum *ipsi* non possint esse non simul lxxvii. 3—pax ergo *ipse* nobis est lxxvii. 3.

(C) Iste for hic.

istae mansiones lxviii. 3—dicit *iste* lxix. 1—*isti* sciebant ib.—in *isto* sermone lxix. 2—*ista*...vultis exponi ib.—facile *ista* quaestio solvitur lxx. 2—illum cujus est *iste* similis lxx. 3—*ista* majora lxxi. 3—quando *ista* dicebat ib.—*ista* tractanda sunt...sermo *iste* ib.—sermo *iste* lxxii. 3—multa sunt...in *istis*...verbis lxxiv. 1—sermo *iste* lxxiv. 2—*iste* ipse Johannes lxxvi. 3—sequitur *ista* (lectio) lxxvii. 1—pax vero *ista* lxxvii. 4—*ista* Domini verba ib.—*istam* pacem ib.—non...amittens illam, sed accipiens *istam* (*sc.* formam) lxxviii. 1—mundi *istius* amatorem lxxix. 2.

(D) Quicunque for quilibet.

Non...nos salvos faciet *quicunque* rex lxxiii. 3.

VI. USE OF SUBSTANTIVES.

Cases.

(A) Genitive of comparison.

majora *horum* (*μείζονα τούτων*) lxxi. 3 *etc.*—*omnium operum* Christi majora lxxii. 3.

(B) Dative.

(*a*) Of local relation: fides *mentibus* fixa lxxix. 1 (cp. clipeum *postibus* adversis figo, Virg. *Aen.* iii. 286).

cum *regno* venerit regnum lxviii. 2 (cp. it clamor *caelo*, Virg. *Aen.* v. 451).

(*b*) Of the person interested: contemptibilis *ei*...amabilis *eis* lxxii. 1—quod est nomen ejus *fidelibus* ejus lxxiii. 3—*impiis* damnator...*fidelibus* salvator ib.—mortui sumus *illi* quando viximus *nobis* lxxv. 3—*mundo*... contemptibilis...terribilis lxxvi. 4.

(*c*) After loqui=dicere (cp. extension of λαλεῖν=λέγειν): si autem loquor *vobis* lxix. 4—solemus...loqui *eis* lxx. 2—verba quae ego loquor *vobis* lxxi. 1—locutus *audientibus* lxxii. 1—quando *illis* loquebatur lxxix. 1—*discumbentibus* loquebatur lxxix. 2.

(*d*) After calumniari: calumniaris *Deo* lxxviii. 2.

(C) **Accusative.**

(*a*) Of persons after commemorare: commemorabit *vos* omnia lxxvii. 2.

(*b*) After credere: credidit *Deum* lxxix. 1 (cp. lxvii. 1 note).

(D) **Ablative** of duration of time.

tanto tempore vobiscum sum lxx. 2 *etc.*

VII. USE OF ADJECTIVES AND PARTICIPLES

As Nouns.

The vocabulary of modern languages descending from Latin consists largely of words which originally denoted the quality of an object and have come to denote the object itself.

adoptatus lxxii. 1—Ariani lxxi. 2 *etc.*—carissimi *passim*—ceterum lxxvi. 3 (see also under adverbial expressions)—debitum lxvii. 4—dilectissimi *passim*—Eunomiani lxxviii. 2—fideles lxxii. 3; lxxiii. 2, 3 *etc.*—haeretici lxxi. 2—infernum lxxviii. 3—innocentes lxvii. 3—justus lxviii. 2; lxxii. 2 *etc.*—impius lxxii. 2; lxxvi. 2 *etc.*—mendaces lxix. 3—modicum lxxv. 2; lxxvi. 3—Patripassiani lxxi. 2 *etc.*—praedestinati lxxii. 3—peccatum *passim*—Sabelliani lxxi. 2 *etc.*—sperantes lxxiii. 1.

VOCABULARY OF NEW WORDS.

An asterisk denotes words not new in themselves but used in a new sense.

(A) Substantives.

(*a*) In **-mentum**: indumentum lxxv. 2—aeramentum lxxvi. 2—*sacramentum lxxii. 3, lxxvi. 2.

(*b*) In **-ura**: creatura lxvii. 3, lxxiii. 1, lxxix. 2.

(*c*) In **-ntia**: concupiscentia lxxiii. 1—distantia lxx. 3—inoboedientia lxxiii. 1—praesentia lxviii. 2, lxxvii. 1—*sapientia lxxiii. 1—substantia lxxvi. 2, lxxviii. 3—*scientia lxxiv. 3—temperantia lxxiv. 3.

(*d*) In **-tas**: *caritas lxvii. 2 *etc.*—quaternitas lxxviii. 3—Trinitas lxxiv. 1 *etc.*—unitas lxvii. 2 *etc.*

(*e*) In **-tor**: captivator lxxix. 2—*creator lxxix. 2—damnator lxxiii. 3—deceptor lxxviii. 3, lxxix. 2—dilector lxxiv. 4, lxxvi. 4—interemptor lxxix. 2—mansor lxviii. 2—mediator lxxiv. 3—peccator lxxix. 2—*redemptor lxxix. 2—salvator lxxiii. 3.

(*f*) In **-do**: plenitudo lxxiv. 3.

(*g*) In **-io**: colluctatio lxxix. 2—constitutio lxviii. 1—consummatio ib.—*convictio lxxix. 1—defectio lxxii. 1—dignatio lxxii. 1—dilatio lxxii. 3—inhabitatio lxix. 2—impertitio lxxiv. 2—justificatio lxxii. 3 *etc.*—manifestatio lxxiv. 2, lxxvi. 2—mansio lxvii. 3 *etc.*—*offensio lxxiii. 1—*oratio lxxiii. 3, 4—praedestinatio lxviii. 1 *etc.*—*praesumptio lxxix. 2—resurrectio lxvii. 2 *etc.*—*tentatio lxvii. 2, lxxiii. 4.

(*h*) In **-us**: *mundus *passim*—*salus lxxii. 3—*spiritus *passim*.

(*i*) In **-um**: Verbum (*sc.* Dei) *passim*.

(*j*) In **-o**: *caro *passim*—*sermo (*sc.* Dei) *passim*.

(*k*) **Foreign words**: angelus lxxvi. 2, 3—apostolus *passim*—baptismum lxvii. 3—Christus *passim*—diabolus lxxix. 2—evangelista lxxvi. 3—evangelium lxviii. 3, lxxiv. 1 *etc.*—manna lxxiii. 1—orphanus lxxv. 1—Paracletus lxxiv. 1, 4—petra lxxii. 2—psalmus lxxvi. 2—scandalum lxviii. 2—zizania ib.

(B) **Adjectives.**

(*a*) In **-alis**: carnalis lxvii. 3, lxix. 3—consubstantialis lxxiv. 1—corporalis lxxvii. 1—rationalis lxxviii. 3.

(*b*) In **-bilis**: contemptibilis lxxii. 1, lxxvi. 4—culpabilis lxxiii. 1—incommunicabilis lxxix. 2—incorruptibilis lxxviii. 3—invisibilis lxxiv. 4 *etc.*—visibilis lxxvii. 1 *etc.*

(*c*) In **-anus**: Arianus *passim*—Eunomianus lxxviii. 2 *etc.*—mundanus lxxiv. 4—Patripassianus lxx. 2 *etc.*—Sabellianus lxx. 2 *etc.*

(*d*) In **-eus, -ius**: carneus lxxv. 2—transitorius lxxvi. 4.

(*e*) Compounded with **modus**: omnimodus lxx. 2.

(*f*) **Greek words**: apostolicus lxxiv. 1 *etc.*—canonicus lxxvi. 1 *etc.*—catholicus lxvii. 3 *etc.*—evangelicus lxviii. 3 *etc.*—haereticus lxxi. 2 *etc.*—propheticus lxxiv. 3.

(*g*) **Miscellaneous**: coaeternus lxxiv. 1—dominicus lxxiii. 4—*infidelis lxxviii. 2—*inordinatus lxxiii. 1—unigenitus lxxii. 1, lxxviii. 2 *etc.*

(C) **Adverbs.**

(*a*) In **-ter**: immutabiliter lxx. 1—indifferenter lxxvi. 5—inseparabiliter lxx. 1, lxxv. 5, lxxvii. 2—invisibiliter lxxiv. 4, 5—pluraliter lxx. 3, lxxvi. 5—praetereunter lxxi. 3—spiritaliter lxix. 2—veraciter lxxiv. 1—visibiliter lxxiv. 5.

(*b*) **Adverbial expressions**: amodo (*ἀπ' ἄρτι*) lxx. 2—de cetero lxxvi. 3—putamus, putatis (=tandem) lxviii. 1, 2; lxix. 2—si quo minus (*εἰ δὲ μή*) lxvii. 1 *etc.* (cp. hoc *si minus* verbis, re cogitur confiteri Cic. *Fat.* 10).

(D) **Verbs.**

abesse (absit=*μὴ γένοιτο*) lxvii. 3; lxxv. 5—adimplere lxxi. 2—*aedificare (metaphorical) lxxi. 1—*apparere lxxviii. 1; lxxix. 1—baptizare lxvii. 3 *etc.*—beatificare lxxvi. 4—*cognoscere lxix. 2—confortare lxxiv. 3—cooperari lxxii. 3—crucifigere lxxviii. 2, 3—*debere (as auxiliary) lxviii. 3—*deputare lxxii. 2—evangelizare lxxi. 3; lxxiv. 3—exinanire lxvii. 1; lxxviii. 2—exorbitare lxxi. 2—*facere lxxii. 3; lxxvi. 3—glorificare lxxi. 3; lxxiii. 4—*habere (opus) lxviii. 3—*insinuare lxxvii. 2—insufflare lxxiv. 2—insumare lxxiii. 1—jejunare lxxv. 1—*justificare lxxii. 2—manducare lxxiii. 1—*mittere lxxiv. 2—*mundare (metaphorical) lxviii. 3—pluere (passive) lxxiii. 1—praedestinare lxviii. 1 *etc.*—*praedicare lxxii. 1—praescire lxxii. 3—*recolere lxxvi. 4; lxxvii. 2—*redimere lxxix. 2—*scire lxix. 1, 2; lxx. 2; lxxiv. 1—similare lxxii. 2—subaudire lxxvii. 4—*usurpare lxxviii. 1—*valere (*δύνασθαι*) lxx. 2—vivificare lxxi. 2.

NOTES.

LXVII.

Tractatus] The regular word for an address or sermon (Tertullian, Cyprian, Ambrose, Hilary), and the equivalent of ὁμιλία as Aug. himself tells us: *tractatus populares quos* ὁμιλίας *Graeci vocant* (*Ep.* ccxxiv.). He gives however identically the same definition of *sermo*=λόγος in *Enarr. in Ps.* cviii. Cp. below § 4 *hodierno sermoni.*

The special application of *tractare, tractatus*, etc. to the 'treatment' of Scripture in church, i.e. preaching, is derived from the Vulg. of 2 Tim. ii. 15: *recte tractantem* (ὀρθοτομοῦντα) *verbum veritatis.*

Tractatus is however sometimes applied to expositions of Scripture which are not cast in sermon form, and many ὁμιλίαι or *tractatus* (e.g. those of Origen) are more like lectures than sermons in the modern sense.

Page 2. § 1.

Erigenda...major intentio] The words would have especial force if there were evidence to shew that the African rite had some expression such as *attendamus* by way of equivalent to the Greek deacon's exclamation πρόσχωμεν before the Gospel. The omission indeed would be quite exceptional; for the Roman rite at present and for a long time past is certainly singular in not containing some such feature, though a survival of it is to be found in the *state cum silentio audientes intente* quoted by Duchesne, *Origines du culte chrétien*, p. 162. Cp. Intr. § 2 (*a*).

quae...modo sonuerunt] For the place of the sermon in public worship see Intr. § 2 (*a*).

credite] Vulg. has *creditis in Deum*, which is reproduced in a few MSS. of our homilies. The Greek πιστεύετε of course admits of either rendering. Both A.V. and R.V. translate by the indicative, but R.V. margin offers the imperative as alternative.

in Deum] For Aug.'s distinction between *credere illi=credere vera esse quae loquitur; credere illum=credere quia* (that) *ipse est Deus;* and *credere in illum=diligere eum,* see Pearson, *On the Creed*, Art. 1.

Belief in God is an act of love as well as an act of faith.

ne mortem...timerent] *mortem* refers in the first instance to Christ. The fear arising from the thought of this is removed by the affirmation of His immortal Godhead. But they had also the prospect of their own death to terrify them, and thus, *et sibi metuebant*, § 2.

rapina] See Lightfoot, *On Philippians* ii. 6.

rapina (ἁρπαγμός) may denote either the act of robbery, or the result of robbery (something attained or to be attained thereby). The ambiguity of the Latin is preserved in the English 'usurpation.'

formam Dei...formam servi] See Lightfoot as above.

unde] See Hints on Grammar, p. 105.

PAGE 4. § 2.

ab illo perituri] *illo* must refer to Christ. It is true that *perire ab aliquo* is often used as passive of *occido*='to be slain by' (e.g. *discipulo perii solus ab ipse meo*, Ovid), but the context forbids this sense here. The phrase, though a curious one, is highly expressive of a process of total separation and decay; a rotten branch might almost be described as 'perishing from its tree.'

quia vado parare] See Hints on Grammar, p. 104.

Denarius] By the 'penny' Augustine understands eternal life, which is bestowed equally on all heirs of the kingdom, and he finds in this equality of reward the main lesson of the parable. There are however other possible interpretations, for which see Trench, *On the Parables*, pp. 153 ff. (2nd ed.); Maurice, *Unity of the New Testament*, p. 93; Winterbotham, *The kingdom of heaven here and hereafter*, p. 125.

in eo] See Hints on Grammar, p. 106.

amplius vivit] = "more fully," rather than "longer," as in the translation.

sed multae mansiones etc.] Although there is equality of reward, there is diversity of rank in the kingdom. This view, which goes back to Origen (cp. Bigg, *Christian Platonists*, p. 233), was widely current in the middle ages, cp.

> Ma tutti fanno bello il primo giro,
> E differentemente han dolce vita.
>
> Dante, *Paradiso* iv. 35, 36.

gloria] See Table of Readings.

nullus separatur a regno] For the form of the expression, cp.

> Nella corte del ciel ond' io rivegno,
> Si trovan molte gioie care e belle
> Tanto che *non si posson trar del regno.*
>
> Dante, *Paradiso* x. 72.

in regno] *regnum*=the Messianic kingdom, i.e. the perfect order of things which already exists in heaven, to which the baptized, i.e. the members of the church on earth, look to be admitted. It is too much to say that Aug. regards the 'church,' and the 'kingdom,' as interchangeable terms, notwithstanding the assertion *ecclesia jam nunc est regnum* (*de Civ.* xx. 9) which he is the first to make of extant Christian writers; even there he does not mean that the church is actually the kingdom, but rather that it is so potentially, the full realization being reserved until the end of all things. The church visible and the church invisible were to his mind identical but not coextensive. For a full discussion of his opinion, see Reuter, *Augustinische Studien*, pp. 106 ff.

caritas] The Latin translators of the Bible were confronted by the same difficulty with regard to *amor* as the Greek translators and writers with regard to ἔρως. Both words were rendered unfit as descriptions of higher love, whether of God or man, by degrading associations, and so the Greeks employed ἀγάπη (of which there is no authenticated instance outside the Bible, except one passage in Philo (*Deus immut.* 14), who may well have borrowed it from the LXX.), and the Latins took *caritas*. Christian feeling in England has been sufficient to enable the simple word 'love' to be used of all kinds of affection. Its use to express the lower does not disable it for the expression of the higher.

per caritatem fiat.....unitas caritatis] Cp. *Nullo modo fit minor accedente socio possessio bonitatis quam tanto latius, quanto concordius possidet individua sociorum caritas.* Aug. *de Civ. Dei* xv. 15.

This noble application of St Paul's principle of unity (cp. Rom. xii. 4; 1 Cor. xii. 12, ff.; Eph. iv. 15; Col. i. 8) is the probable source of at least one other passage in Dante:

> Chè per quanti si dice più lì nostro,
> Tanto possiede più di ben ciascuno
> E più di caritate arde in quel chiostro.
>
> *Purgatorio* xv. 55—57.

Cp. also *Paradiso* iii. 65 ff.

PAGE 4. § 3.

a corde christiano] Abl. of agent, not of motion from. They are to be excommunicated.

qui putant, etc.] i.e. the Pelagians (see Intr. § 1), who used this text to parry Jn. iii. 5. They admitted that, in accordance with Jn. iii. 5, the kingdom could only be reached through holy baptism, but they drew a distinction between the kingdom and life eternal, maintaining on the strength of Jn. xiv. 2 that there is room in heaven, albeit outside

the kingdom, for those who have done no sin, but die unbaptized. Augustine in reply presents them with the following dilemma. The Father's house, in which the mansions are, must lie, on the Pelagians' own shewing, either (*a*) entirely outside, or (*b*) partly within, partly outside the kingdom. Both ideas are equally untenable.

Augustine is here concerned with refuting Pelagius, and does not directly raise the question of the salvability of unbaptized infants, which his inexorable logic—the premisses being original sin and Jn. iii. 5—forced him elsewhere to answer in the negative. Unbaptized, innocent children could not, according to him, enter heaven, nor escape punishment for birth-sin, which however would be the lightest conceivable (*Ep.* ccxv. 1). It is hardly necessary to remark that we are not bound by his conclusions.

Page 6. § 3.

sine illo in regnum coelorum intrare non poterunt] Exceptions to this rule admitted by Augustine are: (1) martyrs, baptized in blood; (2) the penitent thief. Cp. *de Baptismo* iv. 22.

catholica fides] The phrase was used before Augustine by Hilary of Poitiers in A.D. 360 (*de Synodis*, 7, 8, 45).

Petri et Pauli] For Peter and Paul as representatives of saints and apostles see Origen, *de Oratione* 14 (Lommatsch, vol. xvii. p. 146).

absit ut...velint habitare vobiscum] i.e. remain in communion with you while still retaining their folly, or in other words, should object to be excommunicated if they will not recant. For *absit* see Hints on Grammar, p. 110.

Page 8. § 4.

sermoni] See note on *tractatus*, § 1.

LXVIII.

Page 8. § 1.

si quo minus] See Hints on Grammar, p. 110.

dixissem vobis quia...]=I would have told you that... The Gk. ὅτι is patient of this rendering, but the next verse (3) makes it improbable, as it contains Christ's definite announcement of departure and preparation. Aug. gets over the difficulty, as we shall see, by postulating a twofold preparation, (*a*) of the dwellings, and (*b*) of the inmates.

parare...praeparare] The difference between the verbs *parare* = ἑτοιμάζειν = to prepare, and *praeparare* = προετοιμάζειν = to prepare beforehand, i.e. to decree or appoint (cp. ἃ προητοίμασεν εἰς δόξαν, Vg. *quae praeparavit in gloriam*, Rom. ix. 23) may be rendered by the English 'prepare' and 'provide.'

PAGE 10. § 1.

Quomodo putamus] See Hints on Grammar, p. 110.

fecit quae futura sunt] See Table of Readings.

si ipse non fecerit] Perhaps rather 'He shall have made,' than 'He shall make,' as in the translation.

praedestinando] See Intr. § 1, and Mozley, *Aug. theory of Predestination*. The vocation is to active service, i.e. to the execution of the purpose of predestination. The preparation of the mansions answers to the former, their provision to the latter idea.

PAGE 12. § 2.

domum Dei...templum Dei] Christians are regarded as the temple of God (*a*) as a society (Eph. ii. 21; 1 Pet. ii. 5; Ignatius *Eph.* ix.); and (*b*) as individuals (1 Cor. vi. 19; Ignatius *Phil.* vii.).

Hoc est etiam regnum Dei, etc.] Augustine gives the same explanation again in *de Trin.* i. 8, understanding by *regnum* a concrete kingdom = *ecclesia* (see above on lxvii. 2) the constituent members of which, the *communio sanctorum*, may be described by synecdoche as 'the kingdom.' But there is no doubt that St Paul in 1 Cor. xv. 23, 24, 28 uses βασιλεία in the sense of dominion or rule (cp. Acts i. 6; Hebr. i. 8), and is referring to what Pearson calls Christ's 'economical' kingdom, which ceases when it has gained its end of subduing all hostile powers in heaven and earth. See Pearson, *On the Creed* p. 272, and Liddon, *Divinity of our Lord*, pp. 230 ff.

tradiderit contemplando etiam Patri suo] The second *tradiderit* repeats the first, picking up the thread after the parenthesis, *id est quos redemit sanguine suo*, which explains *regnum*. *contemplando* is dative of the purpose and *Patri suo* the direct object of the action, attracted as is usual into the case of the gerundive.

permixta zizania] The parable of the tares was largely used by Augustine in his controversy with the Donatists. See Intr. § 1, and cp. Trench, *On the Parables*, Par. II.

jam regnum vocatur] The church is the kingdom nominally and potentially, the perfect realization of its destiny being reserved for the end described in the preceding passage. See note on *regnum*, lxvii. 2.

PAGE 14. § 3.

justus ex fide] Note the different treatment which the original passage receives at the hands of two Christian teachers. St Paul, developing and expanding the thought of Habakkuk ii. 14 (see Kirkpatrick, *Doctrine of the Prophets*, p. 277), contrasts the permanent with the precarious basis of righteousness, i.e. faith)(works. St Augustine contrasts the life of faith here with the life of sight hereafter for which it is the preparation.

peregrinatur...ex fide...speciem] A reminiscence of 2 Cor. v. 7 *dum sumus in corpore peregrinamur a Domino* (*per fidem enim ambulamus et non per speciem*), i.e. we walk in an atmosphere of faith, not encompassed by the visible appearance of the glorified Christ, not seeing Him as He is, not looking upon His Face. *Species*, εἶδος practically =the direct vision of the reality itself)(the vision to the eye of faith through type, symbol, or sacrament. *Species* has the additional suggestion of glorious vision, which εἶδος lacks. Cp. *speciem candoremque coeli* (Cicero).

eorum...corda mundantur] *eorum* in the original connection refers to the Gentiles; here of course it is general.

si vides non est fides] Augustine seems to suggest that faith is only preparatory and transient, but St Paul's thought is that faith remains and is active even after the perfect vision has been vouchsafed. Cp. 1 Cor. xiii. 13 *nunc autem manent fides spes caritas.*

LXIX.

PAGE 16. § 1.

in eo quod audistis] *In eo*=abl. of instrument. See Hints on Grammar, p. 106.

Dixerat enim superius Dominus, etc.] Note that the object of the first *dixerat*, viz. the quotation *et si abiero*, etc., is postponed until after the second, resumptive, *dixerat* (p. 18), and that all the sentences between the two are parenthetical.

ipsa Dei domus ipsi sunt] For *domus=templum=vos=communio sanctorum*, see note on *regnum Dei* lxviii. § 2.

PAGE 18. § 1.

quae in specie] See note on *speciem* lxviii. 3.

nescit ille mentiri...nesciebant] Augustine plays on two different meanings of *nescire* (1) to be ignorant, (2) to be unable.

nisi enim credideritis non intelligetis] Vulg. *permanebitis*. See Table of Readings. Augustine's reconciliation of the two readings (*de*

Doctrina Christ. ii. 17) is worth quoting in full, both as an illustration of his exegesis and of the esteem in which he was coming to hold Jerome's new translation, if, as is probable, he took *permanebitis* from it. (See Burkitt, *Old Latin and Itala*, p. 61.)

> *quoniam intellectus in specie sempiterna est, fides vero in rerum temporalium quibusdam cunabulis quasi lacte alit parvulos; nunc autem per fidem ambulamus, non per speciem, nisi autem per fidem ambulaverimus, ad speciem pervenire non poterimus quae non transit, sed permanet, per intellectum purgatum nobis cohaerentibus veritati: propterea ille ait, Nisi credideritis, non permanebitis; ille vero, Nisi credideritis non intelligetis.*

PAGE 20. § 2.

Ac per hoc] See Hints on Grammar, p. 106.

§ 3.

super me effundere animam meam] A recollection of Ps. xli. 5 (xlii. 4) *effudi in me animam meam.*

Per hanc venisti manens ubi eras] The assumption of the human nature did not destroy the Godhead, the resumption of the full glory of the Godhead has not destroyed the humanity. Cp. Westcott's note on Hebr. x. 20.

alia Verbi alia est hominis persona] *Persona* first employed by Tertullian to express the eternal distinctions (*ὑποστάσεις*) in the divine nature. Hilary of Poitiers (A.D. 360) tried to use *substantia* in this sense, but in the time of these Homilies (A.D. 416) the terminology in the Western Church was fixed as *essentia* or *substantia* for substance (*οὐσία*), *persona* for person (*ὑπόστασις*). Cp. Gibson, *On the Thirty-nine Articles*, p. 111.

utrumque est Christus una persona] Cp. Athan. Creed, v. 32 and below lxxviii. 3 note.

aliquando enim Christus fuit mortuus] A recollection of 1 Pet. iii. 18.

PAGE 24. § 4.

Accipite...exemplum] The human word and the divine Word which are here compared with one another are placed in contrast by Augustine in *Conf.* ix. 10: *Verbum (nostrum) et incipitur et finitur. Et quid simile verbo tuo domino nostro in se permanenti, etc.*

imago] Christ is the image of God (2 Cor. iv. 4; Col. i. 15).
Man is the image of God (1 Cor. xi. 7; Gen. i. 26).

non sunt corda...oneranda] For Augustine's consideration for his hearers, see Intr. § 2 (*b*).

LXX.

Page 26. § 1.

pristino sermone] viz. the last, § 2. *pristinus*, however, does not help us to fix the date of the delivery of *Tr.* lxix. as Augustine prefers *hesternus* (*sermo hesterni diei*) to denote 'yesterday's.'

quod itaque ait] Cp. *Verum, quod tu dicis, mea uxor, non te mihi irasci decet* (Plautus *Amph.* 522).

sicut enim habet Pater vitam, etc.] The Father is the primal source of the divinity both of the Son and of the Holy Spirit (see Gibson, *On the Thirty-nine Articles*, pp. 115 ff.), but the Son is Himself a source of life for us (see Westcott on Jn. v. 26).

ad me ipsum turbata est anima mea] For the significance of the Hebrew עָלַי of which *ad me* and *πρὸς ἐμαυτόν* (LXX.) are literal renderings, see Kirkpatrick on Ps. xlii. 4 (*Cambridge Bible for Schools*).

Page 28. § 2.

si cognovistis...cognovistis...cognoscetis...vidistis] An O.L. reading (see Table) which does not correspond exactly to any extant Greek text, the nearest being that of ℵ (codex Sinaiticus), *εἰ ἐγνώκατέ με καὶ τὸν πατέρα μου γνώσεσθε· ἀπ' ἄρτι γνώσεσθε αὐτὸν καὶ ἑωράκατε.* The Vulg. (see Table of Readings) corresponds to the reading of the majority of Greek MSS. viz. *εἰ ἐγνώκειτε...ἂν ᾔδειτε* (*al. ἐγνώκειτε ἄν*)· *ἀπ' ἄρτι γινγνώσκετε κ.τ.λ.*

It is interesting to note that the Latin versions generally do not observe the distinction between *οἶδα* = *scio* and *γινώσκω* = *nosco, novi*. Thus Jn. vii. 28 *κἀμὲ οἴδατε καὶ οἴδατε πόθεν εἰμί* is rendered by the Vulg. *et me scitis et unde sim scitis*, by two O.L. texts *et me scitis et nostis unde sim*, and by five others *et me nostis et scitis unde sim.*

tanto tempore] See Hints on Grammar, p. 108.

ut quod ait] See note on *quod itaque ait* § 1.

Page 30. § 2.

Alius enim ego sum alius ille] Cp. Athanasian Creed, v. 5.

Sabellianis.....Patripassiani] Sabellius (A.D. 199—217) developed the teaching of Praxeas (A.D. 200) who maintained that the Son was personally one with the Father, and that it was therefore the Father who suffered on the cross in the character of the Son...*post tempus Pater natus et Pater passus;* hence the sobriquet by which these heretics were commonly known in the West, *Patripassiani.* See Gibson, *On the Thirty-nine Articles*, p. 106. Augustine's attack on Sabellianism

is mainly academic, for it was practically a dead heresy by this time. Cp. *Ep.* cxviii. § 12, and *haeresis quippe ista nimis antiqua est, et paulatim eviscerata, Tr. in Joan.* xl. 7.

Qui me videt, etc.] In the translation, for "hath seen" read "seeth."

§ 3.

Quod si ad te multum est]="if it is too much for thee" (cp. *multum est ad nos* lxxiv. 1; *multus es,* Catullus). A possible rendering would be "if thou art greatly desirous"=*si multi facis*, but the context excludes it here.

PAGE 32. § 3.

Similem quidem novi]="I am acquainted with," rather than "I know," as in the translation.

quaeris videre] Cp. *contingere quaerunt* Lucr. iv. 1118; *mutare sedes quaerebant* Tac. *G.* 2.

LXXI.

PAGE 32. § 1.

Audite auribus, accipite mentibus] Cp. lxvii. 1.

PAGE 34. § 1.

et verba opera sunt] A favourite thought of Augustine's in the Homilies. Cp. *Jesus cujus verba facta sunt* xxv. 2, and note the converse, *habent (miracula) linguam suam* xxiv. 2.

aedificat] See Hints on Grammar, p. 110.

Pater enim Deus non est de aliquo, etc.] Cp. Athanasian Creed, vv. 20, 21.

lumen de lumine] The phrase *φῶς ἐκ φωτός*, which survives in our so-called Nicene Creed, is most probably ante-Nicene in date and Origenistic in source. It was quoted by Eusebius at the Council of Nicaea in A.D. 325, almost certainly from an already existing creed. See Burn, *Introduction to the Creeds*, p. 78.

§ 2.

Ariani] Arianism, although defeated by the church and rejected by the Empire, survived in the West till the 6th century. Augustine had practical experience of it at Milan in the persecution of Ambrose by the Arian Empress Justina (see *Conf.* ix. 7), he died during the siege of Hippo by the Arian Vandals (see Intr., § 1), and he recognizes its danger and vitality in the same passage of the Homilies in which he speaks of

Sabellianism as dead. *Arianorum autem adhuc videtur habere aliquas motiones quasi cadaveris putrescentis, aut certe ut multum quasi hominis animam agentis* (xl. 7). See above, note on *Sabellianis*, lxx. 2.

What the effect upon Christianity would have been if the false logic of the Arians had been allowed to prevail, is admirably stated by Gwatkin in *The Arian Controversy*, ch. 1.

Other passages of Scripture to which the Arians appealed in support of their contention are Prov. viii. 22; Mt. xxvi. 38, 39; xxvii. 46; Mk. xiii. 32; Lk. xviii. 19; xxiii. 43, 46; Jn. v. 19; xvii. 3; xx. 17.

Sabelliani] Tertullian declares that in the teaching of Praxeas, the real originator of this heresy (see on lxx. 2, note), *ipse deus, dominus omnipotens, Jesus Christus praedicatur* (*adv. Prax.* 1); that he held *filium carnem esse, patrem autem spiritum* (*ib.* 27), so that in a word *paracletum fugavit et patrem crucifixit* (*ib.* 1).

Vos hinc, vos autem illinc, huc venite] Augustine, when preaching, generally deals gently with heretics (see however lxvii. 3), though he does not spare them in writing. He no doubt felt that the pulpit is not the place for acrid controversy.

PAGE 36. § 2.

Arianus Eum inaequalem asserat Patri] Their great error, viz. the inferiority of the Son as regards the essential nature of His Divinity, had its roots in a doctrine of subordination, which, although liable to misapprehension, is in itself, and as first propounded by Origen (and before him perhaps suggested by Tertullian, *pater tota substantia est, filius vero derivatio totius et portio*), theologically sound. See Bigg, *Christian Platonists*, pp. 181 ff.

Quod ait, Unum] See note on *quod itaque ait* lxx. 1.

bis unus] the Sabellian contention. See note on *Sabellianis* lxx. 2.

Verum quia sic aequalis, etc.] This passage shews us the way in which Augustine does justice to the true doctrine of subordination. Derivation of being does not involve inequality of nature.

PAGE 38. § 3.

majora horum] See Hints on Grammar, p. 107.

virtus] LXX. *ἰσχύς*. *virtus* is probably a survival of an O.L. rendering. There seems to have been a tendency to drop *virtus* as a translation of both *ἰσχύς* and *δύναμις*, for while it appears 68 times in R (Jerome's first revision of the Psalter), it occurs only 4 times in H (his last translation, from the Hebrew, see Intr. p. xiv.), its place being generally taken by *fortitudo*. That St Augustine himself yielded to the tendency is shewn

by his action in *Enarratio in Ps.* xvii., where he reads *virtus*, but explains it by *per quem fortis sum.* In quoting the verse here in close connection with Acts v. 15 he probably had in mind Lk. vi. 19, *quia virtus de illo exiebat et sanabat omnes.*

majus est enim, etc.] Augustine suggests, but without pressing it, a wrong account. It was not miracles of a more extraordinary, but of a different, viz. a spiritual kind, that our Lord promised to the believer, and this is admitted by Augustine a few lines further on—*haec sunt sine dubitatione majora.*

eorundem verborum fructus erat fides] Cp. *Spem...quam audistis in verbo veritatis Evangelii quod...fructificat* (Col. i. 6) and the parable of the Sower.

gentes etiam crediderunt] *Gentes* is in contrast to *pauci*=whole nations, not merely the Gentiles.

LXXII.

Page 40. § 1.

pristino] See lxx. 1 note.

sine ipsis fecit et se ipsum] The thought, if not the actual expression, occurs more than once in the *de Trinitate* of Hilary of Poitiers (A.D. 356), e.g. *potente Verbo Deo ex se et carnem intra virginem assumere et carni animam tribuere* (x. 15); while to Augustine's *sine ipsis* corresponds Hilary's *non ex humana conceptione* (x. 18).

Page 42. § 2.

omnes ad suam familiam pertinentes] Cp. Collect for Good Friday (Sarum Missal from Gregorian Sacramentary), *Respice, Domine, quaesumus, super hanc familiam tuam.*

Familia denotes God's household the church. Cp. *οἶκος* in LXX. and N.T. (Num. xii. 7; Dt. xxiii. 1; Ps. lxviii. 9; Hos. viii. 1; ix. 15; Mt. x. 6; xv. 24; 1 Tim. iii. 15; 1 Pet. ii. 5; iv. 17; Hebr. iii. 2, 5, 6; viii. 8, 10; x. 21). The servile section of the household, which probably gave rise to the word (root Fam, whence comes the Oscan *famel* and the Latin *famul, famulus*=slave), and to which it is often applied (cum insimularetur *familia*, partim etiam liberi, societatis ejus, Cic.; *familiam* Catonianam vendere, Cic.), is not here in view, the thought being rather that of a whole great household, bond and free, united under one lord, *paterfamilias* (familia et pecunia Cic.; quorum princeps et caput paterfamilias vocatur, Nepos).

It is remarkable that although it occurs not less than 185 times in the Vulg. in a great variety of meanings, it is only used 4 times to render οἶκος absolutely, without qualifying words, such as πατρικός, πατρίων, κ.τ.λ., and that in spite of its obvious appropriateness St Jerome in no instance applies it, as St Aug. does here, to οἶκος Θεοῦ, but generally prefers *domus*, which is itself frequently used in classical writers in the sense of the household. (Cp. *domus* te nostra salutat, Cic.)

PAGE 44. § 2.

licet moriatur] Vg. *etiamsi mortuus fuerit* (see Table) which Aug. follows when he is preaching on the text in *Tr.* lxix. 15.

non toleratur nisi intelligatur] A notable rhetorical effect: "Intolerable! yes, until you understand."

justificat...justitiam] *Justificare* = δικαιοῦν means throughout the Bible to pronounce or reckon righteous, not to make righteous. Augustine himself admits in one place that it *may* mean to reckon righteous...*sicut dictum est de quodam: Ille autem volens se justificare; id est ut justus haberetur et deputaretur* (*de Spiritu et Litera*, 45), but the exigencies of his controversy with the Pelagians, who said that a man could make himself righteous without God's grace, bound him to the other interpretation. The Pelagians denied the absolute necessity of grace in order to live a holy life; Augustine asserted it strongly, and appealed to St Paul. But in his exposition of Rom. v. etc., he practically abandoned the Apostle's theory of Justification for his own theory of Grace. His argument was that man is made righteous (*justificatur*) by the grace of faith infused into him by God, which enables him to do works acceptable to God (*de Spiritu et Litera*, 18, 56). This thesis laid the foundation of one of the essential differences between the mediaeval doctrine (crystallized at the Council of Trent in 1547) and that of the Reformers. The Tridentine divines, following Augustine's teaching as developed by Thomas Aquinas, declared that justification meant infusion of grace as well as forgiveness of sins and so included sanctification; the Reformers, reverting to St Paul, held that justification meant forgiveness of sins alone, and that it was separable in thought, though not of course in fact, from sanctification. See Sanday and Headlam, *On Romans*, pp. 28 ff., 147 ff.

It is true that we have two words for the double meaning of *justitia* = δικαιοσύνη, viz. "justice" and "righteousness," but to translate *justificare* in this and the next § by "to render righteous," while it would make Augustine's meaning clear, would also obscure his somewhat arbitrary treatment of St Paul's theory.

In hoc opere faciamus, etc.] *Facimus* is a tempting emendation, but there is apparently no authority for the change.

PAGE 46. § 3.

sacramentum] This word has passed through several stages before reaching the sense in which it is used to-day. Starting with the meaning of something dedicated (root SAC-=ἁγ-, see Sanday and Headlam, *On Romans*, p. 13), it came to denote self-dedication by way of oath or vow, then a promise or vow, and lastly a religious bond uniting the initiated. Μυστήριον, of which it is the recognized equivalent (as here), has a somewhat simpler history. It meant first a secret, then a religious secret, then a religious bond. Within these limits both words are employed by early Christian writers with studied vagueness. Thus we find τὸ μυστήριον=type or parable (Justin, *Tryph.* 40, 44, 78), the contents of the Gospel (Chrys. *in* 1 *Cor. hom.* vii.), a religious rite, e.g. Ordination (Greg. Naz. *Or.* i. *in sanct. Pascha*, 2), a church festival (Greg. Naz. *Or.* ii. 95), Baptism (Cyr. Hier. *Cat.* xviii. 32; Greg. Nyss. *Or. cat. magn.* 33; Greg. Naz. *Or.* xl. *in sanct. bapt.* 28; Athan. *Or.* ii. *c. Ar.* 42), the Eucharist (Euseb. Caes. *de solemn. pasch.* 7, 9; Co. Laodic. canon 7); τὰ μυστήρια= religious rites (Origen *in Num. hom.* v. 1), Baptism and Eucharist (Cyr. Hier. *cat. myst.* i. 1; Chrys. *in Joh. hom.* lxxxv. 3), Baptism (Greg. Naz. *Or. in diem lum.*), the Eucharist (Chrys. *ad illum. cat.* i. 2; ii. 2; Liturgies, *passim*), the holy Elements (Chrys. *de poenit.* ix.; Socr. *Hist. eccl.* ii. 38, cp. Ambros. *de excessu fratris sui*, 43); while *sacramentum* is applied to the military oath by Tertullian (*de Spect.* 24, *Scorp.* 4) and Cyprian (*de lapsis*, 13; *Ep.* lxxiv.), to any sacred rite by Tertullian (even to infanticide, with which the Christians were charged, *Apol.* 7), Cyprian and Augustine, to type and symbol or to any sacred thing which has a mysterious character by the same three writers, to church festivals by Augustine (*Ep.* lv.), to Baptism and the Eucharist either together or apart, in singular or plural, by many Latin writers, to the holy elements by Ambrose and Augustine (*Serm.* ccxxvii., ccxxviii.; *de baptismo contra Donat.* ii. 104). The English translation must in every case be determined by the context.

Augustine's reason for quoting 1 Tim. iii. 16 here is the occurrence in it of *justificatum est*. By *sacramentum pietatis* (τὸ μυστήριον τῆς εὐσεβείας) he understands Christ who, in his view, required grace, i.e. the Holy Spirit, for justification as much as we ourselves. See below lxxiv. 3, note on *Spiritus Domini super me*.

LXXIII.

PAGE 48. § 1.

quod culpabili concupiscentia petierunt] Numbers xi. 32. Cp. also Ps. lxxviii. 18 ff.

offensionem] *Offensio* primarily = (*a*) the physical act of stumbling. Hence it is applied (*b*) to the cause of stumbling and (*c*) to the psychological effect of stumbling, i.e. displeasure or anger. In Scripture, where so many metaphors describing conduct are taken from the idea of walking, 'stumbling' and 'falling' suggest further the idea of sin.

In the passage before us of course the only possible sense is (*c*), for God at least *irascitur, nescit autem peccare.*

PAGE 50. § 1.

quod dabat sapientia] *sapientia* = חָכְמָה, although personified in the Sapiential books, is nowhere in Scripture identified with God. It is His attribute and possession and practically = providence. The Apologists, however, constantly identify it with the Logos. Hilary of Poitiers on the other hand speaks of it as a creature (*de Syn.* 17).

No theological argument can be based on Augustine's use of the word here, which is no doubt partly dictated by the assonance of *sapientia... concupiscentia.*

§ 2.

in sua promissione] See translation. *sua* might also mean "a promise made to them by His own lips."

PAGE 52. § 3.

Christus significat regem] Anointing with oil was the inaugural ceremony in ordering priests, prophets and kings, and *Christus*, with a qualifying word *domini, meus, tuus*, etc., is a common designation of a king in the O. T., e.g. 1 Sam. ii. 10; 2 Sam. i. 14; Ps. ii. 2; Is. xlv. 1.

Salvatorem] Cp. Mt. i. 21. The difficulty of Latin writers in finding an equivalent for σωτήρ is noteworthy (cp. *Sotera inscriptum vidi Syracusis; hoc quantum est? ita magnum ut Latine uno verbo exprimi non possit. Is est nimirum Soter qui salutem dedit.* Cicero *in Verrem*, ii. 63, 154) and justifies Augustine's fine saying, *salvare et salvator non fuerunt haec Latina; quando ad Latinos venit et haec Latine fecit* (*Serm.* ccxcix.). Various experiments in translation were made, *salutaris, salvificator* and even *salutificator* (Tert.), before *salvator* was finally fixed by Jerome.

LXXIV.

PAGE 56. § 1.

multum...ad nos] See lxx. 3, note on *si ad te multum est.*

Spiritum Paracletum] See below § 4 note.

consubstantialem et coaeternum] *Consubstantialis* = ὁμοούσιος is used by Tertullian (*adv. Hermogenem* 44). The word was therefore sanctioned as a theological term by the Western Church before Augustine, and its application to the Holy Spirit probably dates from the latter half of the 4th century, when the question of His coessential deity began to be seriously discussed. Cp. the decision of the 2nd Roman Synod under Damasus in A.D. 369, that the Holy Spirit must be regarded as of the same substance as the Father and the Son; and on the whole subject consult Gwatkin, *The Arian Controversy*, p. 124, and Swete, *Early History of the Doctrine of the Holy Spirit*, p. 50.

Coaeternus is predicated of the Spirit in the *Fides Romanorum* attributed to Phaebadius of Agen († A.D. 392).

PAGE 58. § 1.

eo modo...quo...intelligi voluit] i.e. professing full allegiance to Christ with all that it involves, for *fides* implies *amor*. Cp. below, *nemo sic dicit nisi qui diligit*, and lxvii. 1, note on *in Deum*.

Jam itaque apostoli dicebant...] Augustine does not say when the Spirit was first bestowed; he only argues that He must have been present already in some degree for the Apostles to make profession of loving allegiance to Christ.

PAGE 60. § 2.

postea ab ipso missus...] viz. at Pentecost. In Jn. xv. 26 our Lord speaks of the Spirit as sent by Himself.

hoc est proximi et Dei] For *dilectio proximi* cp. Lev. xix. 18; for *dilectio Dei* cp. Mt. xxiii. 37 and parallels; Rom. xiii. 9.

sanctus Elisaeus...sancto Eliae] *sanctus* is not used here in the technical modern sense of 'saint,' of which the nearest early equivalent was *dominus, domina*. It does not appear as a title = saint)(attribute = holy, before the middle of the 5th century. It is perhaps to be regretted that the Church of England, when forming her Kalendar, did not include in it saints of the Old as well as of the New Covenant.

§ 3.

de ipso Dei Filio loquebatur] Both Augustine and the translators of the A.V. are probably wrong in making the Son the sole recipient of the unmeasured gift of the Spirit. The Baptist's statement in Jn. iii. 34 is a general one and there is no warrant or reason for restricting it to the Son of God alone.

PAGE 62. § 3.

Spiritus Domini super me, etc.] Our Lord in quoting this verse of *Isaiah* evidently connected it with His baptism (Lk. iv. 1, 14, 18). Augustine thinks rather of the Incarnation (as is clear from his reference to 1 Tim. ii. 5), and uses the passage to defend an important theological position. The Father alone is *fons gratiae* in the absolute sense (see above lxx. 1, note on *sicut enim habet Pater vitam*); Christ is only *fons gratiae* relatively to man. Thus it was no less the work of grace that His humanity was taken up into union with His divinity, enabling Him to live a perfect human life, than it is a gift of grace which enables us to live lives of obedience and holiness. See above lxxii. 3, note on *Sacramentum*.

assumptus est homo] Cp. Athanasian Creed v. 33. Homo=natura humana, cp. below lxxviii. 3 and Hilary *Tr. in Ps.* liii., etc.

gratia Dei erat in illo] Augustine takes *gratia*, not as the goodwill which the Father had towards the Son because of His willing obedience, but as the enabling power of grace. Cp. last note but one.

donec unicuique...propria mensura compleatur] Augustine evidently has in mind *donec occurramus omnes...in virum perfectum, in mensuram aetatis plenitudinis Christi* (Eph. iv. 13) according to what is probably the right interpretation, viz. the perfecting of the individual life, although it is sometimes applied to the perfecting of the church. See Abbott, *On Ephesians, ad loc.*

§ 4.

ostendit et se ipsum esse Paracletum] Although Augustine was no Greek scholar (cp. *ego quidem Graecae linguae perparum assecutus sum et prope nihil...contra litt. Petil.* ii. 37, 1, and for his early hatred of the language see *Conf.* i. 14), he knew enough to be able to deal with isolated words.

Rufinus, the translator of Origen, distinguishes between παράκλητος in its application to Christ and to the Spirit, giving it in the former case the sense of *deprecator*=advocate, 'counsel for the defence' (as here), and in the latter, that of *consolator*=comforter (*de Princip.* ii. 7).

Prudentia carnis] φρόνημα σαρκός, Vulg. *sapientia*, but in the previous verse of Rom. viii. *prudentia*. It is interesting to recall Cicero's definition of *prudentia* and *sapientia*. *Prudentia quam Graeci φρόνησιν vocant est rerum expetendarum fugiendarumque scientia; sapientia autem ...rerum divinarum humanarumque scientia. De Off.* i. 43. Neither is a satisfactory representative of φρόνημα, which means what one has in mind, the general bent of thought and motive. The inadequacy of the Latin and the difficulty of finding an English equivalent are testified by

the language of the Bishops' Bible (A.D. 1568) "*φρονοῦσι* and *φρόνημα*... do not so much signify wisdom and prudence, as affection, carefulness, and minding of anything" (note on Rom. viii. 6) and that of Art. ix. *affectus carnis Graece φρόνημα σαρκός quod alii sapientiam, alii sensum, alii studium carnis interpretantur.*

PAGE 64. § 4.

nisi invisibiliter] A printer's error makes nonsense of the translation. For 'visibly' read 'invisibly,' or render the whole sentence thus: 'by which alone the Holy Spirit can be seen, and that invisibly.'

LXXV.

PAGE 64. § 1.

Orphani pupilli sunt] For Augustine's knowledge of Greek see note on *Paracletus* lxxiv. 4.

We are here confronted with terms and ideas taken from Roman law. *pupillus-a* was the technical word for a child who needed protection and defence of legal rights. To this end *tutores* were appointed (*appellantur tutores quasi tuitores atque defensores*, Justinian), who by their *auctoritas* supplied (*augebant*) the deficiency of their wards. It may be remarked that 'pupils'=orphans is used by Jeremy Taylor in the *Holy Living*, ch. 3, § 2, 'pupils and widows.'

PAGE 66. § 1.

Quamvis nos Filius, etc.] The idea of adoption (*adoptio*, *υἱοθεσία*), although familiar to us from its presence in the N. T., is really rather difficult for English readers to apprehend in its fulness, because it has no place in our law and hardly one in our custom. It was however a most important feature in all early systems (see Maine, *Ancient Law*, pp. 134 ff.), and afforded in Apostolic times an illustration of one aspect of the relation between God and man. The Latin fathers are sometimes blamed for their theological application of forensic terms, but in this case at least they only followed the example of St Paul. See Rom. viii. 15, 23; ix. 4; Gal. iv. 5; Eph. i. 5.

Filius Dei suo patri] To predicate adoption directly of the Son is forbidden alike by theology (cp. Ephes. i. 5 *προορίσας ἡμᾶς εἰς υἱοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν*, sc. *τὸν θεὸν καὶ πάτερα κ.τ.λ.*), and by the analogy of Roman law. The tutor might not adopt to himself, but he would be discharging a natural and proper function in finding a suitable guardian for his wards.

ipse circa nos paternum affectum...demonstrat] On Christ's paternal relation towards His disciples see Jn. x. 14; xiii. 23 (*τέκνια*); xvii. 23, with Westcott's notes.

sponsi filios nos appellat] The Latin translations of Mt. ix. 15, unless they were following the Western reading (D) *τοῦ νυμφίου*, misrepresent the Greek text. *οἱ υἱοὶ τοῦ νυμφῶνος* = wedding guests, must not be confounded with *ὁ φίλος τοῦ νυμφίου* = groomsman. See art. 'Bridegroom' in Hastings's *Dict. of Bible*.

In any case Augustine's interpretation is based on a misconception of the phrase, for the Hebraism בְּנֵי חוּפָּה, represented by *οἱ υἱοὶ τοῦ νυμφῶνος*, does not denote a filial relation but merely close connection. Cp. sons of Belial = base fellows; son of affliction = a man greatly afflicted; son of fatness = very fruitful.

PAGE 66. § 2.

carnem suam...noluit demonstrare non suis] There was a general agreement in the early church that the Risen Christ was seen by His friends alone, but the reasons alleged for the restriction are various, and illustrate in an instructive way the difference in temper between Eastern and Western theologians. Thus, while Origen and Chrysostom held that Christ withheld Himself from the eyes of His foes from a desire not to increase their guilt and to save them from being struck blind, Tertullian declared that it was in order to prevent their repentance and forgiveness.

Westcott points out that a vision of the glorified Saviour was granted to one of His enemies, viz. Saul. Cp. *Revelation of the Risen Lord*, pp. 11, 194.

§ 3.

Et quia ipsius...vivetis] Augustine falls short of the whole truth when he tries to restrict the life, whether of Christ or of believers, to the life after death. Christ *is* the Life, and to them that believe a source and assurance of endless life, and that not only of the body, as Augustine takes it here, but of the whole being.

PAGE 68. § 3.

quia nos viximus] This is the MS. reading. Editors have endeavoured to bring out the full force of Aug.'s thought, viz. that exaltation of self was the cause of death's entry into the world, by substituting *nobis* for *nos*.

§ 4.

in quo die, etc.] 'That' day began with Pentecost and reaches its consummation at the second Advent. Cp. Jn. xvi. 23, 26, Westcott's notes.

speciem] See lxviii. 3, note.

PAGE 70. § 5.

Nunc enim ad hoc dilexit] "to the end" (see translation) is perhaps ambiguous as recalling Jn. xiii. 1, A.V. and R.V. text. Render 'in order that.'

LXXVI.

PAGE 72. § 1.

cujus epistola inter Scripturas canonicas legitur] The earliest application of the words *κανών, κανονίζειν, κανονικός* to the body of Holy Scripture occurs in the writings of Athanasius (Festal Epistle, A.D. 367), although the conception of a rule or standard by which books claiming inspiration were measured is long anterior (see art. 'Canon' in Hastings's *Dict. of the Bible*). What Augustine's Canonical Scriptures precisely were is difficult to ascertain because of his varying language and uncertain usage (see Gibson, *On the Thirty-nine Articles*, p. 256), but it is probable that he included among them the O. T. Apocrypha, whereas Jerome definitely excluded them. It is certain that the Council of Carthage in A.D. 397, at which he was probably present, adopted the Canon of the LXX., including the Apocrypha, and it is to this Council, and therefore largely to Augustine's influence, that the position of the Apocrypha in the Western Church is principally due.

There was special reason for emphasizing the claims to canonicity for the Epistle of Jude, as it seems to have fallen out of use in the African Church, although it had early found acceptance there. See art. 'Jude' in Hastings's *Dict. of the Bible.*

§ 2.

quia diligunt eliguntur] Election here has its ground in love evinced by man towards God, but there is nothing inconsistent in this passage with Augustine's constant teaching on the subject, for the love itself is grounded on a prior gift from the Father *qui donat et ipsam dilectionem.* See Intr. § 1.

omnia sacramenta]=*μυστήρια.* See note on *sacramentum*, lxxii. 3.

Dilectio sanctos discernit a mundo] Saints dwell together in the House of God; sinners remain outside.

PAGE 74. § 2.

quae nec talis est, etc.] Augustine is probably not thinking of the Last Judgement, but of the judgement caused by the coming of the Light into the world (Jn. iii. 19). Cp. *Tr.* xliv. 17.

§ 3.

§ 3 is apparently not a strict development of the argument of § 2, but an afterthought suggested by *ad modicum tempus*.

nemo illorum vidit eum] See note on *carnem suam...noluit demonstrare non suis*, lxxv. 2.

in eodem corpore] Cp. Gibson on Article iv., and Westcott, *Gospel of the Resurrection;* Milligan, *Lectures on the Resurrection.*

credimus ad judicium esse venturum] Cp. *Judex crederis esse venturus* in the Te Deum (v. 19) which, without accepting the tradition assiguing its composition to Augustine and Ambrose, we may very well believe them to have known. See Burn, *Intr. to the Creeds*, ch. xi.

Page 76. § 4.

subveniendo...obediendo, etc.] Gerunds of manner, not of purpose.

in forma hominis] "Because of the three Persons which are God, He only is also the Son of man ; and therefore for His affinity with their nature, for His sense of their infirmities, on His appearance to their eyes, most fit to represent the greatest mildness and sweetness of equity, in the severity of that just and irrespective judgement." Pearson, *On the Creed*, p. 513 ff.

§ 5.

Et fortasse propter aliquam distinctionem] *fortasse* indicates a certain hesitation in pressing what is the only piece of fanciful interpretation in these thirteen Homilies. See Intr. p. ix.

With regard to *sermo* and *verbum* (sc. *Dei*), notice that while Tertullian varies, like Augustine, in his usage, Cyprian always has *sermo*.

LXXVII.

Page 78. § 1.

in sanctis tamquam in templo suo] For the Church = House of God, see lxviii. 1 note.

Illa spiritalis est atque intrinsecus mentibus redditur] The right of *mens* to represent πνεῦμα, the highest power of man's nature, may be gathered from Cicero's statement, *mens cui regnum totius animi a natura tributum est*, taken in connection with the definitions of a late grammarian, Nonius, *animus est quo sapimus, anima qua vivimus.*

Page 80. § 2.

commemorabit vos] Vg. *suggeret vobis* (see Table) which is the reading adopted by Aug. in *Tr.* civ. 1. Cp. above *Tr.* lxxii. 2, note on *licet moriatur.*

Trinitas ipsa dicat et doceat] The whole of this section with its strong assertion of inseparable unity is important. We are sometimes apt to forget that the object of Christian adoration is a Triune God, and to destroy the right balance and proportion of our worship by isolating the Persons.

PAGE 82. § 2.

saluberrimos monitus ad gratiam pertinere, etc.] For Augustine's doctrine of preventing grace—to him we owe the term *gratia praeveniens*—see Intr. § 1, and Bright, *Anti-Pelagian Treatises*, Introd. p. xix.

§ 3.

Pacem super pacem] See Table, p. xxiii.

ne de occultis nostris invicem judicemus] Cp. below, § 4, *itemque inter nos ipsos est nobis pax.*

A censorious and suspicious temper is inconsistent even with the measure of peace available for us, with our half knowledge of each other, on earth; *a fortiori* with the perfect peace and unveiled vision which will be ours hereafter, when the cause of fault-finding is removed.

§ 4.

non addidit meam] *meam* is however added in a number of MSS., both of O. L. and Vulg. See *Oxford Edition*, *ad loc.*

PAGE 84. § 4.

Itemque inter nos ipsos, etc. See above, § 3, note on *ne de occultis*, etc.

PAGE 86. § 5.

cor unum sursum habeamus]

sursum corda...habemus ad dominum
ἄνω τὸν νοῦν...ἔχομεν πρὸς τὸν Κύριον

introduce the Preface in the Communion Service in every known liturgy.

LXXVIII.

PAGE 86. § 1.

Christus homo et Deus] Cp. Athanasian Creed, v. 28.

ibat...manebat] For the sense in which Christ may be said to be everywhere present, even as man, cp. Hooker, *Eccl. Polity*, Bk. v. ch. 55, Paget, *Introduction*, pp. 147 ff., and Aug. *Ep.* clxxxvii.

PAGE 88. § 1.

Deus...qui nullo continetur loco] Cp. Οὐ γὰρ ἐν γνόφῳ ἢ τόπῳ ὁ Θεὸς, ἀλλὰ ὑπεράνω καὶ τόπου καὶ χρόνου καὶ τῆς τῶν γεγονότων ἰδιότητος. Clem. Alex. *Strom.* ii. 2.

mente] See above, lxxvii. 1.

non forma Dei recessit] For a strong statement of the doctrine cp. Hilary, *Tr. in Ps.* liii.

haec est assumpta] Cp. lxxiv. 3, note.

§ 2.

Neque enim homo Christus non dicitur Filius Dei, etc.] The doctrine of the *communicatio idiomatum*, for which see Hooker, *Eccl. Polity*, Bk. v. ch. 53.

PAGE 90. § 2.

major est Pater, secundum id quod Verbum caro factum est] It is in the Incarnation that Augustine commonly finds the superior greatness of the Father, and this view became general, almost universal, in the West (see Westcott, *On St John, ad loc.*), but Augustine admits the truth of the doctrine of Subordination (see notes on *Ariani* etc., lxxi. 2), *illa* (Jn. xiv. 28, etc.) *posita sunt, partim propter administrationem suscepti hominis...partim propter hoc quia Filius Patri debet quod est, hoc etiam debens utique Patri quod eidem Patri aequalis aut par est; Pater autem nulli debet, quidquid est. De Fide et Symbolo*, 18.

Eunomiani] The extremest sect of Arians, taking their name from their leader Eunomius, Bishop of Cyzicus (flor. A.D. 360). Also known as Anomoeans (ὁ Υἱὸς παντελῶς ἀνόμοιός ἐστι τῷ Πατρί), and Exoukontians (ἐξ οὐκ ὄντων ἐκτίσθη ὁ λόγος). See Gwatkin, *Arian Controversy*, p. 75.

PAGE 92. § 3.

non duo sed unus est Christus] The language of the Athan. Creed v. 32. See above, lxix. 3, note.

quaternitas] The Nestorian heresy introduced a fourth Person, the man Christ Jesus united to the Personal Word, into the Godhead, and so practically substituted a Quaternity for the Trinity. For the effect it would have had, if sanctioned, upon the doctrine of the Atonement, see Hooker, *Eccl. Polity*, bk. v. ch. 53, § 3, and Gibson, *On the Thirty-nine Articles*, p. 136.

It was condemned by the Council of Ephesus in A.D. 431, but the Council of Chalcedon in A.D. 451, primarily concerned as it was with Eutychianism, dealt a final blow to the earlier heresy, against which the

later was a kind of reaction. Thus the Chalcedonian Definition of Faith states as catholic doctrine, Ἓν πρόσωπον τοῦ Κυρίου ἐν δύο φύσεσιν, ἀσυγχύτως, ἀτρέπτως (against Eutyches), ἀδιαιρέτως, ἀχωρίστως (against Nestorius). The followers of Peter the Fuller (flor. A.D. 490) were known as τεταδῖται, quaternitatem tenentes.

sicut enim unus est homo...sic unus est Christus Deus et homo] This illustration of the union of the two natures in the one Person of Christ by analogy of the union of soul and flesh in man, is common in the fathers from A.D. 350 to 450, and is employed, among others beside Augustine, by Gregory of Nazianzus, Vincentius of Lerins, and Cyril of Alexandria. But it became discredited by the sense put upon it by the Eutychians (Monophysites, see Robertson, ii. 270 ff.), who argued that as soul and body form but one nature in man, so they can form but one nature in Christ; and from the Council of Chalcedon (A.D. 451) onwards it ceased to be used by orthodox writers except as a phrase to be condemned or carefully guarded.

Its presence in the Athanasian Creed (v. 35) is an argument in favour of a pre-Eutychian date for that Symbol, as the fathers of the Council of Chalcedon, which condemned Eutyches, would hardly have allowed the insertion into a Catholic Creed of what experience taught them was a dangerous clause. See Waterland, *History of Ath. Cr.*, p. 147; Burn, *Introd. to the Creeds*, p. 141.

eo quod sic assumpta est] Cp. above, § 1, and lxxiv. 3, note.

LXXIX.

Page 94. § 1.

calumniosis et dementibus] *calumnia* is a regular term in Roman law for malicious accusation. Cp. Lk. xix. 8, where for the *defraudavi* of Vg. = ἐσυκοφάντησα, Codex Bezae reads *calumniavi*, and Tertullian has *per calumniam eripui;* but the word is probably not used in any technical sense here.

vident et credunt] Vg. *viderunt et crediderunt* (see Table), the reading which Aug. adopts in *Tr.* cxxi. 5. Cp. above *Tr.* lxxii. 2; lxxvii. 2, notes.

epistola quae scribitur ad Hebraeos] Augustine nowhere directly asserts the Pauline authorship of Hebrews, but he often uses 'the Apostle' to denote its writer, and in one connection at least in a way that can only refer to St Paul. Cp. *Expos. Epist. ad Rom.* 18, 19.

For the history of its admission into the canon of the Western Church, see Salmon, *Introduction to the N. T.*, pp. 417 ff.

fides sperantium substantia] Cp. *Tr.* xlv. 2. It is difficult to see how the reading *sperantium* arose (*d*=codex Claromontanus and *e*=codex Petropolitanus have *isperantium substantia rerum, accusator non videntium*), as there is apparently no MS. authority for *ἐλπιζόντων*, and the Middle of *ἐλπίζω* is very rare.

substantia] *ὑπόστασις*=resolute confidence. Cp. 2 Cor. ix. 4; xi. 17; Hebr. iii. 14, on which see Westcott's note.

PAGE 96. § 1.

viventem et ad Patrem ascendentem] Augustine refers to the act of Ascension (Lk. xxiv. 51; Acts i. 9), though, as Westcott points out, the tense of *ἀναβαίνω, ascendo* in Jn. xx. 17 implies that the ascent to the Father began with the renewed life of the risen Lord, and thus the words would have a meaning if applied to the whole of the Forty Days.

cum resurrexisset refecta] See Westcott, *Revelation of the Risen Lord*, p. 115, and Latham, *Pastor Pastorum*, ch. xiii.

PAGE 98. § 2.

tenebrarum harum] In Eph. vi. 12; Col. i. 13, *tenebrae*=*σκότος* describes a state of darkness; in Eph. v. 8, persons in that state. Augustine takes it in the latter sense in both instances.

de peccati propagine] *propago*=the race, breed or stock to which a creature belongs (cp. Munro on Lucretius, iii. 741).

For the doctrine, cp. Jn. i. 13, and *οὐκ ἔστιν ὁ Χριστὸς ἄνθρωπος ἐξ ἀνθρώπων κατὰ τὸ κοινὸν τῶν ἀνθρώπων γεννηθείς* (Justin M., *Dial. cum Tryph.* 54).

PAGE 100. § 2.

Quae non rapui, tunc exsolvebam] An expression (perhaps proverbial) for the extreme of injured innocence. See Kirkpatrick *ad loc.*

Augustine plays on the etymological connection of *rapere* with *rapina* in Phil. ii. 7. See on *Tr.* lxvii. 1.

ut incommunicabile nomen...divinitatis invaderet] Cp. *eritis sicut Dei*, Gen. iii. 5. Adam thought to gain equality with God; he only won that which put God out of his reach.

INDEX TO NOTES.

The references are to pages of the introductory and explanatory notes and the hints on grammar. Latin words which occur in the commentary are recorded, but the Vocabulary on pp. 109, 110 is intended to serve as a general *Index Latinitatis*, while the Table of Readings on pp. xix.—xxxix. stands for an Index of Texts.

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